

Zion's Herald.

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THEN COMETH THE END.—Times and seasons, like all things in this world, have their spiritual significance and applications. "Day unto day uttereth speech, and night unto night showeth forth knowledge." Their speech and knowledge have always one lesson. "Memento mori" is written on every closing day and hour and moment. The passage of time, the consciousness of its going and coming is one of the conditions of earthly being. It cannot be a proper element of immortality, for a steady enumeration of these atoms would soon make eternity burdensome. Of many other atomic experiences, we are without experience. How many are the hairs of our head; how many the pulses of our blood; how many the atoms of air we inhale, or of bread we eat, or of rays that enter our eye, we take and can take no account. And yet we make our watches so that they shall note every second. We have a monition within that responds to every tick of the clock. Why is this? One of our own poets has uttered the universal consciousness when he makes this swinging pendulum repeat with its every vibration

"— forever, never; never, forever."

God has made man sensible of time that he may note its probationary brevity and the necessity of such a use of it as shall insure him a happy immortality. Therefore the close of every day influences powerfully thoughtful minds, and every evening hymn, whether of child or man, has in it the sad refrain of death. "If I should die before I wake," and "The right of death draws near," are familiar lines that illustrate a universal law. This feeling deepens at the close of the week, and becomes very impressive in the ending of the year.

To-night brings you face to face with this solemn hour. Let it make you feel that you are standing face to face with that hour which it prefigures. The last hour of life is before you—how far, who knows? Only He who hath the keys of death and the grave. As the victims of the guillotine when they heard the fatal turning of the key in the lock, knew not which should be called, but knew that some would be, must have each listened for himself to that doleful sound, so should every heart apply this turning of the year to himself. Lord, is it I? we should ask. Am I to be called to the judgment ere another year shall close? Must earth and time be left behind, and my feet begin their journey on the trackless ways of eternity?

Look back. Much that you have done has been poorly done, much wrongly done. "Forgive the sins of our holy things," is a frequent phrase in the prayers of Scotch clergymen. It is a prayer all may properly make. Our holy deeds are affected with our unholy natures. God forgive and sanctify every penitent soul. Look forward; accept the future. If a child of God, trust him. If not his conscious child, hasten to become such. To-day is yours. "To-day is a king in disguise." Crown each with your hidden faith and holy living, so that when they shall come forth in the revelations of the judgment, each successor may be more royally appareled than all his predecessors.

"Memento mori." Remember that you must die. Prepare for that last hour, the real end of time to you. No matter if the world shall continue to whirl a million of years, what is that to thee? says your Saviour. Follow thou Me? Will you follow? Make this end and beginning the points of eternal value to your soul. Then when the angel voice shall sound in your ear, that, as far as you are concerned, "time shall be no longer," you may not lie down to pleasant dreams, but move out on a tideless, shadowless, rapturous eternity.

The Christian Register does not openly condemn the Buddhism that has so fearfully invaded the ranks of its supporters. Yet in a report of Rev. Mr. Dall's address on the State of Religion in India, it allowed him to thus faithfully paint that creed and its influence. We trust our Free Religion enthusiasts will make a note of his experiences, and compare them with the influence of Christianity, and hesitate before they substitute the former atheistic abominations for the latter's divinity.

The Rev. Mr. Dall occupied two of our Boston pulpits on Sunday last; those of the Rev. Dr. Gannett and the Rev. E. E. Hale. At Arlington Street, we understand that over two hundred dollars were given to India after the sermon, though without previous notice. The morning's discourse, mainly a written one, set forth the darkness of heathenism in striking contrast with the light of the gospel. From the text, "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," was briefly drawn the gospel message of ever increasing life. Then, from Scriptures, both Indian and Chinese, were drawn what seemed until closely examined, to be rays of heavenly light, enough, at least, to make visible the surrounding gloom. Each faded, however, and failed the benighted wanderer if he strove to follow or to clutch it. Not only Brahminism but Buddhism and Confucianism, which together reckoned as their disciples the larger half of the human race,—all alike look to the total extinction of conscious life in the soul as its end and aim. They know no salvation this side the grave,—but by the annihilation of joy, of love, of thought, of action,—in a word, of all care for others and of all interest in this world, its duties and its opportunities. Beyond the grave, so says the Bhagavad Gita, the highest gospel of modern Hindoism, there is nothing for the perfect man but extinction of all memory and consciousness; nothing, literally but "a blowing out" as of a candle. Was not this to be "without God and without hope, in this world and in the next?" Heathen stood directly opposed to Christian ideas of God, of heaven, of decreasing and never increasing life. There, in India as here, men were better than their creed;—but, if good and pure, were so in spite of their best and purest Scriptures, while the popular religion with its thirty three millions of gods and goddesses, and as it resounded continually in cities and along the high roads of the land, was viler than the vilest that shocked the ear of St. Paul in Rome or in Corinth.

The Managers of the Methodist Education Society, appointed by the last General Conference, met in New York, on the 18th inst., and was organized, Bishop James being made Chairman, and Dr. Harris, Secretary. Drs. Harris, McClintock and Lindsay, and Messrs. Elliot and Lane were appointed to obtain an act of incorporation. The object of this Society is to hold in trust funds raised the Centenary year for educational purposes, and to appropriate their interest primarily to helping candidates for the ministry. The funds are of two kinds: Centenary (general), \$24,325.44, and Children's, \$56,674.40; whole amount, \$80,999.84. These funds should be allowed to accumulate. Let the collections be distributed, and hold on to the funds for a score or two of years. If the Society will elect the right Secretary, it can easily secure large returns. The New England Education Society already raises about \$2,000, and helps over thirty students. The national one can do many fold more. The church needs hundreds of new ministers. They would be forthcoming if this help were afforded. Let us have this Society in good working order as soon as possible.

THE GENERAL MINUTES are out. We have given its compends already. As an official work it is valuable, but the mere enumeration of names in answer to questions of appointments which none excepting their own Conferences or stations care for, prevents its popularity. It should be given away like the Reports, or else be made alive with reports of church building, charities, advances in all enterprises, interesting incidents of the ministers that have died; This last alone is very poorly carried out. The General Minutes have not changed in a hundred years, except to grow duller. For the first one's had minutes of doctrinal and

reformatory conversations. These are omitted. This work is absolutely necessary, and might be greatly improved.

WOMEN ON THE SCHOOL COMMITTEE.—We gave some account of an effort by D. S. King and others, in the Massachusetts Legislature last winter, for the passage of a declaratory act that women might be elected members of School Committees. The bill came near being carried in the House, but was lost. The cause however is triumphing. At the spring elections ladies were placed on the School Committee in several towns. At the late election in the city of Worcester, the people placed two of their best qualified ladies on their School Committee. These ladies will honor their position, and fully justify the action of the people. Let the good work go on.

We have at last a rival in our own territory. We can appreciate the experience of the *New York Advocate* and the *Northern*. A new Methodist paper has been started in New England. Its first number has reached us. It is a good-looking infant of days, and well named, the *Salem Methodist*. Salem is almost Jerusalem, and Jerusalem, Zion. So its name is a kin to ours, as is its nature. It advocates many new reforms, more even than *THE HERALD*, and is full of enterprises of great pith and moment. Its editor is Bro. A. H. Merrill, and place of publication, Salem, N. H. We regret to announce its demise with its first number; created for a fair, it is said that it expired with the fair. A fair affair. We hope it will revive again in due time. The South Street Church, Lynn, went and did likewise, publishing a pretty sheet entitled the *Christmas Carol*, at their Christmas fair.

THE FIRST CHURCH in this city is the first church that has complied with the suggestion of *THE HERALD*, and opened its church daily for visitors. We hope they will never shut it. It is a very beautiful edifice, and should be visited by every comer to the city. The other churches should follow this example. Let them be kept warm and cheerful. It is always pleasant to see officials and worshippers in a church intent on their worship. It makes a church, as it ought to be, the most homelike of houses. If a service were held in it daily, it would improve it. But till that good hour comes, let it at least be kept open. Will this church keep on in the good way, and all the rest fall into line?

At the Central Congregational Church, on Christmas Day, beautiful Bibles were given to baptized children, seven years of age. It was an appropriate Christmas act. The church should make the baptized child feel his sacred relations to the church. Only thus will those parents who refuse to give their babes the seal of their condition in Christ, be drawn to discharge this scriptural duty.

DR. NEWMAN, in his address before the Church Extension Society, thought Africa would be the ultimate home of the colored population; but Bishop Kingsley rose to the height of the Christian doctrine of the brotherhood of man, and painted all nations as coming to our shores. The Bishop was far more radical and far more right than the Doctor. The colored people are no more going to Africa than the white people are going to Europe. All peoples are coming here, and all are to be one here and everywhere, for the mouth of the Lord hath spoken it. Believe in it with Bishop Kingsley, and prepare for it.

OUR nomination of Edward Everett Hale for the presidency of Harvard University is meeting with quite a hearty response. He is the best man in his religious position, except Dr. Peabody, that can be elected, and is better than he in all other respects, being younger and of superior abilities. Perhaps, too, if there, he might even become orthodox. He would be the wittiest president since Kirkland, although Felt and Quincy were not lacking in that gift.

TIME PASSES.

BY REV. C. H. A. BULKLEY.

Time passes; but we reckon not
How soon his hours will be forgot,
Though God them a place allot
On leaves oblivion ne'er shall blot.

Time passes;—and we think that more
Of his rich treasures are in store,
Though every footstep o'er life's floor
Hastes on to reach its narrow door.

Time passes;—for the exiled heart
Too slowly do his feet depart,
Yet speed the doomed one, like a dart,
Too quickly toward death's crowding mart.

Time passes;—ere he comes apace
We see all smiles upon his face,
And long his children to embrace,
But sad grim shadows in their place.

Time passes;—like an angel form
He comes, a rainbow o'er life's storm,
But, going, seems a canker-worm
Whose hellish broods within us swarm.

Time passes;—though he never waits
For man's deep loves or deeper hates,
Yet both begets, till through death's gates
They drive him to eternal fates.

Time passes;—wherefore are we ruled
And by this vile deceiver fooled,
Who, when our ardent life is cooled,
Boasts how by him our hearts were schooled.

Time passes;—and from him we part
With joyful or with harrowed heart,
E'en as we loved the Tempter's art,
Or traded well in Wisdom's mart.

Time passes;—let us ever trace
The lines he limns upon each face,
As lyric verses full of grace,
Instructive to a time-born race.

Time passes;—let us sow the seed
Of future good with every deed,
Whose healthful fruits may henceforth feed
Earth's children o'er our dust that speed.

Time passes;—let us mark his tread
And count his footsteps where the dead
Lie planted in his garden-bed,
While he mows swiftly overhead.

Time passes;—let us close with him
Ere come the shades our eyes to dim,
Nor ever dread his visage grim,
Till o'er him sounds our triumph hymn.

A PURITAN RADICAL.

BY REV. DAVID SHERMAN.

In the records of moral heroism, we find nothing to sur-
pass the qualities displayed by the Puritan settlers
of New England. In the prosecution of their great
mission, these noble men braved hunger, cold, the sav-
age foe, banishment, and death itself, with an indom-
itable purpose. Embodying in their lives the broad
principles of civil and religious freedom, they organ-
ized and transmitted them in the form of States, with
bodies of Christian law which have proved a bless-
ing to all subsequent times. If some of them failed to
comprehend the breadth of the principles with which
their barque was freighted, and endeavored to cir-
umscribe the legitimate influence of their own ideas
others, the true prophets of freedom and the harbinger
of the new era which was about to burst on the world
felt themselves straitened till they should witness the
organization of a commonwealth in which freedom
should hold unrestricted sway.

In this latter class, predominant at Plymouth, but sel-
dom attaining the lead of Massachusetts Bay till the
great wave of the Revolution bore the whole people up
to this higher ground, are found the noblest of men
who lived in advance of their time, and came to be full-
appreciated by the world only when the seeds of lib-
erty which they planted had unfolded into a series of
Christian Republics. These men, though often obscure
hidden among the people where the true prophets both
of religion and liberty are oftenest found, are ever
one of them worthy of remembrance. Among them
we find him whose name stands at the head of this ar-
ticle, and whose greatest descendant ranks to-day as
the second general of the Republic.

The Shermans of New England are of Germanic ori-
gin, their ancestors having passed over to England in
the Anglo-Saxon emigration eight hundred years ago
and settled in the vicinity of London, where the fam-
ily still remains numerous. At an early day a young
branch of the London family removed to Dedham, Es-
sex County, England, where taking firm root in the soil
they obtained the monopoly of the cloth manufactur-
whence they had derived their name and their wealth.

The people of Essex, the sons of those old Saxon
who had crossed the sea to find a free land, were quite
ready to imbibe the ideas of the Puritans, as they ac-
corded with their own predilections for liberty. Ded-

ham became a stronghold of the Puritans. Here some
of their chief ministers labored. The school where so
many of them were educated, and which continues to
the present day, was founded by the new sect, and was
endowed in part by the grandfather of Philip Sherman.

Amid these Puritan influences he was born, on the
fifth day of February, 1610. His parents appear to
have been persons of some worldly substance, as well
as exemplary members of the church. The children,
also, in due time, came to be members of the church.
Philip was educated at the Dedham Academy, to whose
funds his ancestors had contributed. Among the ac-
complishments acquired here, was that of a remarkably
neat and graceful hand writing. As Secretary of the
Colony of Rhode Island, he afterwards left among the
public records at Portsmouth, a volume in his own
hand, which serves as a fine specimen of his chirogra-
phy to this day. The letters are executed with great
freedom and ease, and yet with an openness and regu-
larity rivaling the marvels of the types.

Having reached the years of manhood, he began to
look about for a settlement in life. The new world,
just opened, was attracting people from all parts of
England. New England was founded as an asylum for
the oppressed Puritans, and many of those at Dedham
had already passed over the water to enjoy its advan-
tages. Falling into this train, Samuel Sherman, the
father of Philip, and all the members of his family, em-
igrated to America, landing in the summer of 1634, in
Boston, where the elder and younger Samuel settled,
while Philip went to Roxbury.

Boston was then a mere hamlet in the woods, being
only four years old. Though young, the place was
smart by reason of the wealth, intelligence and enter-
prise combined in it. From this centre colonies were
being constantly pushed out into the wilderness in all
directions, and the whole controlled by one energetic
government, of which Thomas Dudley was then at the
head, with John Winthrop, the first governor, and great-
est man of the State, at his side.

On entering this Commonwealth, still in the gristle,
and composed of elements as yet but poorly adjusted
and compacted together, Philip discovered two diverse
parties, that of the privileged classes, and that of the
democratic masses; the old struggle of the middle
ages against the free spirit which was emancipating
and elevating the people of the modern world, trans-
ferred to this virgin continent. A knowledge of this
struggle affords us a key to all those strange and illib-
eral acts of the early authorities at the Bay.

Plymouth was the model. Plymouth had established
her government on the immovable foundation of equal
rights, civil and religious to all men, granting "a full
toleration to all men, without exception against Turk,
Jew, Papist, Arian, Socinian, Familist or any other;"
but many of the settlers of Boston entertained far other
views. In England, the civil wars were tearing up the
very foundations of society, and giving people reason
to think that the Ship of State, under the pilotage of
the Stuarts, was about to be buried beneath the waves
of political discord. In this condition of things some
of the opulent and titled proposed to transfer all their
interests to the new world, and to build up here another
England, with the same distinctions in society as in the
old England. These were the ideas of Winthrop, of
Saltonstall and others, whose families bore titles, and
who wished to transmit those titles to their posterity,
thus separating themselves forever from the common-
wealth. To please this class of men, and to attract them
to New England, the leaders at Boston attempted to
hate the government and to suppress any uprising of
the democratic elements. In spite, however, of these
repressive efforts, the democratic sentiment broke again
and again to the surface. Scarcely had the commotion
created by Roger Williams subsided, when an intenser
storm arose, this time under the lead of a woman, and
under a religious phase.

Anne Hutchinson, a woman of devout spirit and
great intellectual ability, but intensely radical, without
any of the arts of the demagogue, had attracted about
her the masses of the people at Boston. Numbering
among her followers some of the most intellectual and
virtuous persons of the colony, as Cotton and Wheel-
wright, she was greater than the Governor, greater
than the State, as her disciples were able to make gov-
ernors. Sir Henry Vane, a titled radical, landed in
Boston, and within three weeks the party of Anne elec-
ted him governor over the head of the solid and deter-
mined Winthrop.

By this bold move the aristocrats were alarmed, and
seized their earliest opportunity to reduce the popular
party, under plea of danger to the Commonwealth—
lest they as others in Germany in former times, may
pen some revelation make some sudden irruption upon
those who differ from them in judgment." Winthrop
disarms seventy-five of the more considerable of those

enlisted in the new movement, intimating that without
satisfaction to the government more severe pains and
penalties awaited them. Among the claimed were
the Boston Shermans.

By this coup d'etat, however, all of them, says Phil-
ip, appear to have submitted to the government, and re-
mained at Boston; but he continued unshaken, in the
determination to maintain that freedom for which he
had come to the new world, and on the 12th of March,
1638, the aristocrats, having gained control of the gov-
ernment, the General Court ordered William Coddington,
John Coggeshall, ancestor of Rev. Dr. Cogges-
hall, William Baulston, Edw. Hutchinson, Samuel Wil-
bore, John Porter, Henry Bull, Philip Sherman, John
Compton, William Freeborn and Richard Carder, to
leave the commonwealth before the ensuing May ses-
sion, or to answer at their bar. This immortal eleven,
who had braved authority and chosen banishment rather
than an abridgment of liberty, started to find a home
in Jersey, or on Long Island, but stopping on their way
to visit Roger Williams, the destination of the little
band, who, like Abraham, had gone out not knowing
whither, was entirely changed. Desirous of enlarging
his colony, Williams invited them to settle at Providence,
but having suffered so much inconvenience at
Boston, they chose to abide apart. Failing in this,
their attention was drawn by the representations of
Williams to the beautiful island of Aquinet, in Narra-
gansett Bay, since known as the island of Rhode Island.
After consulting the authorities at Plymouth, and find-
ing that no white government claimed jurisdiction over
the territory, they stipulate with Canonius and Miantin-
nomah, the sachems of the Narragansetts, and for
"forty fathom of white beads," purchase the entire
island on the 24th of March, 1638.

On the first of July, 1639, they establish among
themselves a form of government, and lay out a town
on the north part of the island, which they name Ports-
mouth. The instrument which serves as a constitution
is signed by eighteen, twelve of whom had been mem-
bers of the church in Boston, and all but two were
among the persons who had been required to give up
their arms. Coddington was chosen Governor, and
Philip Sherman, Secretary of the new colony.

Thus feebly began a State, composed of the more
radical elements excluded from the Bay, a State that
was to grow up under many difficulties, circumscribed
in territory, and compassed by both savage and civilized
foes; but which was ultimately, as the morning star of
American liberty, to shed a mild and beautiful radiance
over the Western Continent. Though repressed for a
time, the ideas of these radicals triumphed in the end,
not only on Rhode Island but at Massachusetts Bay and
through all New England. The reverberation of their
blows against tyranny at Boston is being heard along
the Mississippi and the Gulf to-day.

After the settlement of the affairs of the colony, the
territory of the entire island was divided between those
eighteen settlers, Philip Sherman receiving as his por-
tion two hundred acres, situated near the north end of
the island, the most beautiful spot in all New England,
affording delightful views of the waters and islands of
Narragansett Bay, of southeastern Massachusetts, in-
cluding the city of Fall River; and of the lands lying
about Providence. This fine inheritance is still retain-
ed in his family, having never been held by any but
Shermans.

On these lands a quiet citizen, renouncing politics,
and devoting himself earnestly to business, Philip spent
the rest of his days, and was buried in the autumn of
1687, amid his numerous descendants in the family burial
place at Portsmouth. As the result of industry and
providence, he left large possessions to his children.
Settled in a half dozen different towns, they were made
rich by his bequests of lands. His son Peleg held the
fertile lands on the island, Edmond and John large
tracts in Dartmouth, Mass.; Eber, his eldest son, a
farm a mile square, at North Kingston, still known as
Shermantown; another branch, lands at Swansey. The
will describing these bequests, still preserved at Ports-
mouth, is a lengthy document.

Although no portrait exists, yet we gather from tra-
dition that he presented a noble physique. Tall, mus-
cular, and firmly built, with dark hair, and a grey, eagle
eye, he presented the aspect of a man of resolute pur-
pose, of an iron will, born to conquer and to command.

Presenting some angular features, some very positive
traits, as became a man contending for great truths, he
nevertheless possessed great coolness of temper,
soundness of judgment, and harmony of character. In
all the stormy times through which he passed, while
tenaciously adhering to the most advanced views of his
associates, he eschewed the errors and vagaries in
which some of them became involved. Endowed with
these qualities he became a wise and safe counselor,
inasmuch that the government of the colony, though

he abjured office and devoted himself strictly to business, were accustomed, till late in life to consult him in the critical periods of their history.

With a resolute purpose he cherished a high sense of right and of the inviolability of individual liberty. Each man was an empire in himself, having the code of the Almighty written on his heart, and no State or church might invade that domain to enforce their enactments.

Excluding human authority, he reverently bowed to the Divine. As already intimated, he was a member of the church in Boston, and continued to be a devout Christian till the close of life. His church relations, however, were changed. The troubles at Boston resulting in his banishment, and exhibiting the persecuting spirit of the Puritans, gave him so great a distaste for that form of worship, that he, as well as his associates, renounced all connection with that church. Many of them became Baptists, but Philip Sherman, admiring "the soul-liberty" of the Friends, for which he had struggled, gave in his adhesion to that quiet but determined people.

Training his family in this faith, many of them still continue to walk in the old paths, while others, as the fervor of personal piety among the Friends declined, passed over into the pale of Methodism as embodying the devout and liberal spirit for which the elder Friends were characterized. Some of his descendants have returned again to the bosom of the Episcopal Church; few of them have ever renewed their allegiance to Puritanism.

EVIL INFLUENCE.

Twenty years ago one of the leading merchants of Boston who lived out of town, on entering his store on a Monday morning noticed that his book-keeper was in a state of great mental excitement, and after the usual salutation, he kindly inquired the cause. The only reply which the excited book-keeper made to the question which had been kindly put, was, "That man ought to be hung." "What man," asked the astonished merchant? and the answer was, why Dr. —. "But why hang him," asked the merchant. "Because," said the book-keeper, "he advertised to preach on temperance, and took for his text, 'Every creature of God is good,' etc., and then went on in an attempt to show that intoxicating drinks are 'good creatures of God, and that a moderate use of them is approved by the Bible; and any man that will so pervert the word of God, and so expose the young to temptation by the voice of counsel, and an evil example, ought to be hung.'"

The language was extreme, and of course not to be justified; but when we know the peculiar condition in which he was situated, we would not be too hasty in our condemnation. He had been addicted to the use of intoxicating drinks, and had been on the very verge of confirmed inebriety, but by a combination of good influences had been persuaded to reform, and for some months had strictly kept his pledge of total abstinence. Hearing of the fact that so celebrated a divine was to preach upon the subject of temperance, and hoping to hear something which would strengthen him in his good resolutions, he had gone to the house of God. But instead of the help he had expected, he found himself taken completely off his guard, and before he was ready for self-defense he was well nigh overwhelmed by a perfect storm of temptation; the bulwarks of moral influences were swept away, and appetite was raging for gratification. But still he was enabled to rally, and at last came out of the conflict with a firmer resolve than ever to hold on to the principles which were essential to his salvation. But for fear lest he might not stand another trial, he made a solemn vow that never as long as he lived would he hear Dr. — preach on any occasion. How sad it is to think of the direful results which must inevitably follow in the track of such a pernicious influence exerted through a long series of years. Doubtless many a young man has been lured on to ruin of both soul and body by these words of folly, and by his deplorable example. "One sinner destroyeth much good." And how much more of good will a man in the holy office of the ministry destroy, whose whole influence is thrown upon the side of moderate drinking. The best and most faithful servants of the Lord will have enough of short comings to answer for, and will be accounted as unprofitable; but how can a professed ambassador of Jesus answer to his Judge when for long years he has been willfully leading the young from the paths of temperance and religion to the ways of inebriety and eternal death?

A small child being asked by a Sunday School teacher, "What did the Israelites do after they had crossed the Red Sea?" answered, "I don't know, ma'am, but I guess they dried themselves."

UNCHRISTIAN WIFE'S REVIEW.

I am so weary, I am almost tired of my life. Will care never end? There is no joy, no rest, no happiness on earth for me; no one rightly cares for, or appreciates me. I feel so wretched, so undone. I almost, yes I quite wish I were dead, wish I could die—let me ponder. After death, the judgment. Am I prepared to die? Would I find rest were I to die now? Where would my soul go after all the darkness and gloom; would it find a safe harbor? Am I a Christian? No. Do I serve God? No. Have I done my whole, my entire duty toward my husband and child. Have I been cheerful and loving as a wife, kind and forbearing to my little child, as a mother should? I have tried to be; but to most all of these questions propounded mentally, there seems to reply a still small voice saying, "No, no, no."

Yes, I've failed in being good. After all the thousand little sacrifices which I made for the happiness of the two, so dear to me, I neglected the one thing most essential. I have omitted that part which would have made my home duties appear more light, my toil less wearisome, my mind peaceful, my reflection secret, my thoughts holy, my enjoyment with husband and child complete. I have failed in being good. O, wasted, mispent time. O, lost, lost hours, never to be relived. I would that I could call them back. Why? Are there not many long hours and weary days to live? I have my duty before me now, my vision is cleared at last—why think of or seek to call back the past? I must try to improve the present, cherishing the hope of future, good and triumph; I must struggle for the right, must break down and subdue this stubborn will; otherwise be swept off into eternity's shoreless sea, bereft of light, of hope, of God. O, lost soul, sad, and beyond all expression would be thy fate doomed, forever doomed, lost beyond all hope of recall; drifting on, on in the dark waters, with the wreck of broken vows and unsaid prayers, and unfinished resolves and wasted talent still clinging to thee; bereft of the great golden anchor, hope, weighed down beneath your load of doom and despair. O ye wives and mothers who have unwashed souls, for the sake of Him who gave them, seek not to further stain them with sin, but haste, O haste to be redeemed.

INEX.

WATCHING WITH THE DYING YEAR.

BY CALLENE FISK.

Tick—tick—tick—
Slow beats the pulse of the dying year.
The hands on the dial are writing his doom,
The moments are bearing him on to the tomb,
Midnight is bringing the shroud for his bier.
Think—think—think—
What shall he tell in eternity?
Indelible stands the account of his reign.
Until the last judgment its seals shall remain.
What is the record it bears of thee?
Pray—pray—pray—
Sad is the voice of the clock to-night.
It speaks of the past, and our wrongs to the year,
And bids us repent of them over his bier,
And hail the new year with new vows for the right.
Toll—toll—toll—
The iron watchman in yon church tower
Is giving us warning that Death has come,
And bears the Old Year captive home,
Leaving the New Year the sceptre and power.
Wake—wake—wake—
Angels of warning now strike the bell;—
Forgetting the past, let us gird and arise,
And watchfully, prayerfully, strive for the prize.
Our prayer's "Amen" is the watchman's "All's Well!"

WARD BEECHER AND THE PRAYER MEETING.

Many who heard Henry Ward Beecher at the late National Christian Convention held at New York, say that they listened to the happiest effort of his life. It is doubtful whether he himself would so regard it, as it was unstudied, and touched none of the magnitudes, and hence called for no extraordinary display of mental power. The subject itself was trite enough—"how to conduct prayer meetings"—and showed to the full the wonderful power of the man in that for one hour, upon this subject, he held his audience under a spell of entrancement. It was a mingling of fun and pathos and sentiment and wisdom such as one but seldom enjoys. The experience of years—an experience which commenced with a very poverty of numbers, and has culminated in having an average prayer meeting attendance of nine hundred—was condensed into sixty minutes! Perhaps the best thing that can be said of it is that it has awakened in many an appetite for more, as imperative as that of Oliver Twist. After the adjournment of the morning session about fifty men, mostly young, and identified with the hardest of Christian work in the most unpromising fields, gathered about him in order to wrest from him some of the secrets of his success. The results were too valuable to pass without enduring record. The questioning lasted nearly an hour and a half. During that time, Mr. Beecher was in the centre of a densely packed crowd, and not given a moment's rest. The questions were sometimes rambling, but

nearly all tended to uncover an inward experience that others besides those then present would be glad to see. Omitting, of course, many things, the questions and answers were very nearly as follows:

"Mr. Beecher, what do you do with bores in your prayer meeting?"

"Well, I try to be patient with them. Christ when he was living was troubled with bores, and I say to myself, Why should I not be? I try to educate them, and make something out of them. The man who is a bore now may become an effective worker if one is only patient."

"Well, but Mr. Beecher"—it was Mr. Moody that interrupted, as one might almost know from the character of the question—"there are some that are confirmed bores, and if you let them go on they will smash a prayer meeting all to pieces—what do you do with them?"

"I never have and never will allow any one to 'smash' a prayer meeting. If I cannot bring about a reformation by privately talking to him,—if no other means will answer, I can say to such a man, sit down. But then, there are many ways to be tried first. If I see that a man is apt to talk in set phrase and continually repeat, I interrupt him with a question. A question is an obstruction in his track. He will have to get over it, or go around it, or come to a stand-still. I ask him about his own experience in relation to what he is talking about, and in such a conversation there is no chance to be formal. I question the timid ones also. When I see that one that is deserving of aid is halting and stumbling, I help him with a question. There are a good many that cannot make a speech in prayer meeting that can answer questions."

"Do you make special preparation for a prayer meeting?"

"Yes. That is, I always have a subject in my mind that I want to present. Sometimes it is adhered to by others, and sometimes it is not. When it is not, I never try to bring it back, but I try to develop the thought that comes out the most prominently. I try to find out as quick as possible the leadings of the Holy Spirit, and then follow them."

"Did you ever have to exercise any authority in prayer meeting of the nature you alluded to?"

"I had one man once that used to trouble me a great deal. He used,"—and here Mr. Beecher impersonated him to the life, "he used to drag his words in the most tediously slow process that you can imagine. One evening he commenced as usual: 'I—hope—that—my—young—friends—will—not—like—me—put—off—their—consideration—of—the—interests—of—eternity,' and just then I interrupted him, by saying, 'Mr. —, if you go on that way much longer, Eternity will be here and half through before you finish!'"

"What are your theories for developing those that attend your prayer meeting, and managing men?"

"I have no theories. One is to be developed in one way and another in another. One man lacks in this and another in that. It must be a minister's constant study to cultivate that which is feeble in men and to prune the over growth. As to managing men: I never see a man unless I think, Now, how could I manage this man? I am like an engineer that can never pass a fort without thinking, How could I take that fort?—The Advance.

ONE YEAR MORE.

Then, in whose garden I have grown apace,
Plant of no grace,
Filling a good tree's place,
Spreading no shade, nor showing any fruit—
Thankless from crown to root!
Thou who, these twenty years, hast come and found,
On tree or ground,
Sound, be it, or unsound,
No fruit to praise Thee for Thy patient care—
Stubborn, and hard, and bare!
One Year More, Master!—one year for My own!
Let him alone;
With shame, and sob, and groan,
I'll dig around his heart-roots—graft and prune,
Then, if, for all, he bear not! * * * Ah! so soon?
Ah! give me one year more!

1868.

THE DIGNITY OF THE MINISTRY.

When the celebrated George Herbert informed a court friend of his resolution to enter into holy orders, he endeavored to dissuade him from it, as too much below his birth, and the excellent abilities and endowment of his mind. To whom Herbert replied:

"It hath been formerly judged that the domestic servants of the king of heaven should be of the noblest family on earth. And though the iniquities of the late times have made clergymen meanly valued, and the sacred name they bear contemptible, I will labor to make it honorable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them, knowing that I can never do too much for him that hath done so much for me as to make me a Christian. And I will labor to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my beloved Jesus."

THE BIBLE.—The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractions.—Boucher.

Many calumnies are injurious even after they are refuted. Like the Spanish flies, they sting when alive and blister when dead.

THE CLOSE OF THE YEAR.

And now the year is ending,
With all its joy and care,
My heart, to heaven ascending,
Shall offer praise and prayer.

The Lord is ever mindful
Of those who seek His face,
And children weak and sinful
May feel His saving grace.

CHRISTMAS GREENS.

BY REV. I. F. HOLTON.

Besides the Pine tribe, which commonly bears the name of *evergreens*, there are many other plants, the grasses included, that never shed all their leaves in winter. Conspicuous among those of England are three woody plants, two shrubs and a vine, which also retain their berries all winter, making them splendid ornaments for those who have no greenhouse at command.

The HOLLY, *Ilex Aquifolium*, is a small tree, with stiff, glossy leaves, and bright red berries. We have an American congener, *I. opaca*, inferior in foliage and fruit, which grows along our coast, but from Maine to Pennsylvania it is rare. Three other evergreen species, shrubs, and less like the European holly, grow at the South. Seven deciduous species, also are found there, one of which is now conspicuous in our swamps for its bright-red berries. It is called, curiously, "black alder." But alder has no berries, and is a quite different shrub.

The mistletoe is a parasite growing on various kinds of trees, drawing its nourishment from the sap of its victim. The mistletoe of England, *Viscum album*, grows so rarely on the oak that it was reserved by the Druids for their incantations. It grows on the apple, and other trees. Its leaves are deep green, rough, succulent, and very tender. The berries grow in close clusters, and are of a waxy white. Our mistletoe, *Phoradendron Flavescens*, grows as far north as Freehold, N. J. Common usage in England allows a gentleman to snatch a kiss from any lady standing under a mistletoe bough at Christmas. So they put it over the door and watch their chance.

The word *ivy* is applied in New England to a poisonous species of sumac, *Rhus Toxicodendron*, when it climbs trees. Its erect form is called "poison oak." It has no resemblance to ivy whatever except in its habits of climbing. The true ivy, *Hedera Helix*, is cultivated in this country, and fruits in the open air in Philadelphia. Its leaves are larger than those of holly and mistletoe and the style of beauty in each is very different. Ivy is the most abundant, for it climbs every stone wall in England, clinging to the hardest and smoothest stones. It was consecrated to Bacchus. In England it is regarded as funeral rather than festive. This is illustrated by the following carol of the time of Henry VI.:

"Holy Stood in the Halle, fayre to behold
Ivy stond without the dore, she is full sore a cold.
Nay, Ivy! nay, it shall not be I wye;
Let Holy (1) hafe the maystry (2) as the manner ys.
Holy and his mery men they dawnsyn (3) and they sing;
Ivy and hur maydenys they wepon and they wryng.
Nay, Ivy! nay, hyt, &c.
Ivy hath a lybe; she laghtit with the cold;
So mot they all hafe that with Ivy hold.
Nay, Ivy! nay, hyt, &c.
Holy hat berys as red as any Rose.
The foster the hunters, kepe hem from the doo. (4)
Nay, Ivy! nay, hyt, &c.
Ivy hath berys as black as any slo;
Ther com the oule (5) and ete hym as she gy o.
Nay, Ivy! nay, hyt, &c.
Holy hath byrds, (6) a full fayre flok,
The Nyghtyngale, the Popyngy, the gayntyl Larkok.
Nay, Ivy! nay, hyt, &c.
Good Ivy! what byrds ast thou!
Non but the howlet that kreye, 'How! How!'
Nay, Ivy! nay, hyt shall not be I wye;
Let Holy hafe the maystry, as the manner ys."

The Romish Church set its face against "the wearing of the green" in vain. The same necessity of conforming itself to the world that compelled them to adopt the Saturnalia and call it our Lord's birthday, forced them to take in the holly and mistletoe into the church, leaving the bacchanalian rig alone out in the cold.

(1) Holly is written Holy. (2) Maystry. (3) Dawns. (4) Doo, pain, fatigue. (5) Owl. (6) Birds.

CHRIST-KINDEL.

A German correspondent writes:

"Why is it that your native-born Americans spell this word in a way to make it not only lose its lovely sense, but even to make it entirely senseless? 'Kriss-Kringle,' you spell it, and if nobody checks you in this obnoxious orthography, a stupid, senseless word will receive the privilege of augmenting the English vocabulary, when, by a very little care, it could be enriched with a beautiful, friendly, and sensible expression.

"Christ-Kindel" means, The little child Christ;

Jesus, the little child; *L'Enfant Jesus*, as the French say. The evening before Christmas the legend lets the child Jesus visit the houses where there are some good-natured fellow-children.

In France they have no Christmas tree; but nevertheless the children know that '*L'Enfant Jesus*' is coming, and they put their shoes outside of their house doors, or in the ashes of the chimney, being certain to find on the next morning a copper or even a silver or gold piece in them. '*L'Enfant Jesus*,' they know, rewards in this way their good behaviour during the year.

In Germany there is no house without a Christmas tree. On the night before Christmas *Christ-Kindel* comes in the best room in the house, illuminates the tree, and puts on it and under it whatever all good children during the whole year hope to get.

The most lovely and innocent feast, in fact the feast of children—this essentially German feast having finally made the '*tour de monde*'—is it not proper, while you Americans have accepted the theory, to accept also the name, and not spoil it by an atrocious orthography? Is it not a great deal better to spell *Christ-Kindel* than to strangle it into the nonsensical expression of *Kriss-Kringle*?"

"GET THEE HENCE, SATAN!"

A little girl sat upon the large stone door-step of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then, turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me a bite of your apple, Katie; mine's all gone."

"Not now; wait till I eat it," was the abstracted reply; but the voracious little fellow, not quite content to wait, took the apple up, turned it round and round, smelled at it a little, and then began to toss it lightly in his hands, each time catching it again. I expected to see his teeth go into it; but he was too honest for that. At last it dropped from his chubby hands, and rolled across the walk into the gutter, and it was borne away.

His exclamation brought the large eyes of the little girl upon him. The rick blood mounted her brow; and with a spring she was upon her feet, with one hand raised, apparently to strike the shrinking form beside her. But it did not fall; and as she stood, her hair thrown back, the hand poised in the air, the whole face and form showing a struggle within, I prayed that she might not be too strongly tempted. A moment more, and the clear, triumphant tones of her voice fell on my ear:

"Get thee hence, Satan! get thee hence!"

The mother within the door heard the sound, too, and, coming to them, asked the meaning. Again a blush mantled the noble brow of the child, but it was humility and shame that caused it, while with slightly drooping head, she answered: "Satan wanted me to strike Freddie; but I didn't."

The mother drew her within her arms, and kissed her, saying, "That is right, my child; resist him, and he will flee from you."

Would that all might learn in childhood to resist the power of temptation with the Holy Spirit's help! Truly the world would be better for it.—*Christian Banner*.

PERSONAL APPEARANCE OF JESUS.

None of the Evangelists, not even the beloved disciple and bosom friend of Jesus has given us the least hint of his countenance and stature. In this respect our instincts of natural affection have been wisely overruled. He who is the Saviour of all and the perfect exemplar of humanity should not be identified with the particular lineaments of one race or nationality. We should cling to the Christ in the spirit and in glory rather than to the Christ in the flesh. Nevertheless there must have been an overawing majesty and irresistible charm even in his personal appearance to the spiritual eye, to account for the readiness with which the disciples forsaking all things followed him in reverence and boundless devotion. He had not the physiognomy of a sinner. He reflected from his eye and countenance the serene peace and celestial beauty of a sinless soul in blessed harmony with God. In the absence of authentic representation, Christian art in its irrepressible desire to exhibit in visible form the fairest among the children of men, was left to its own imperfect conception of ideal beauty.—*Dr. Schaff*.

A STRAITENED SOUL.

"I can't afford it!" "What! you not afford a sixpence, to help on the spread of God's word upon earth?" "Nay, brother: I can't afford to *refuse* the money." "How so, neighbor?" "Why, does not the Lord say that a cup of cold water given in his cause shall not lose its reward? Does not Paul say, speaking of giving help to the spread of God's word, 'He that soweth to the Spirit shall of the Spirit reap life everlasting?' And did not the Lord again say, 'Make to yourselves friends out of the money which most men make their enemy; and, when ye die, they whom you have helped to make friends of God instead of his enemies, will give you a hearty welcome into the kingdom of glory?' I can't afford to lose my share in these great and precious promises. Besides, I see that the Lord always does with our contributions what Joseph did with his brother's money: he returned it to them in *their sack's mouth*. Have you ever helped the cause of Christ, and found the barrel of

meal empty, or the cruse of oil dry? Helping the cause of Christ is a safe investment for money, and brings a first rate dividend; and, as a needy man myself, I can't afford to lose it."

MOSES STUART.

Of the noted men of Andover the one whom I remember best was Professor Moses Stuart. His house was nearly opposite the one in which I resided, and I often met him and listened to him in the chapel of the Seminary. I have seen few more striking figures in my life than his, as I remember it. Tall, lean, with strong, bold features, a keen, scholarly, acipitine nose, thin, expressive lips, great solemnity and impressiveness of voice and manner, he was my early model of a classic orator. His air was Roman, his neck long and bare like Cicero's, and his *toga*—that is, his broadcloth cloak—was carried on his arm, whatever might have been the weather, with such a statue-like rigid grace that he might have been turned into marble as he stood, and looked noble by the side of the antiques of the Vatican.—*Dr. Holmes, in Atlantic Monthly*.

SCRIPTURE ENIGMA, NO. 39.

I am composed of 43 letters.

My 1, 18, 32, 36 is a mount spoken of in the Bible.

My 12, 21, 42, 41, 37, 40 is a man's name.

My 39, 2, 22, 26, 16, 38, 14, 42 was Rachel's son.

My 38, 30, 1, 16, 19, 29, 34 was cast into a fiery furnace.

My 10, 29, 15, 27, 30, 5, 11 is the name of a month.

My 17, 28, 4, 23 is a number.

My 29, 19, 3, 6, 7, 27, 9, 10, 38, 8, 31 was an apostle.

My 23, 35, 24 are consonants.

My 13, 20, 28, 43, 34, 33 is a surname.

My whole is found in Psalms.

MORRILL A. COLLINS.

Answers to Scripture Questions, No. 5.

1. Lev. xix. 18.

2. Lev. xix. 27.

3. Lev. xxiii. 34.

4. Num. iii. 38.

5. Num. iv. 5 to 15.

6. Num. viii. 7.

7. Num. xiii. 8.

8. Num. xviii. 12.

MARYLAND METHODISTS AND THE COLORED PEOPLE.

Baltimore Correspondence.

You do not publish many letters from the "Monumental City." An occasional epistle from Judge Bend, or Elder Mars, seems to have satisfied the appetite of your Yankee readers for Border church news. There may not now be any special reason why the repose of New England should be disturbed by a messenger from the former "seat of war," quiet along the Potomac and the Potomac having continued without interruption, and nothing in the prospect but peace. Indeed, the profound silence was becoming really painful, even to hearts whose prayers and longings have ever been for an "honorable peace;" for even peace, however desirable, could not be accepted on any other terms. There seems to be something in the very atmosphere of Maryland that affects every person who breathes it. No matter how strong and valiant the Christian soldier may have been in support of his progressive sentiments, and open in the advocacy of them at a distance,—in the North for instance,—when he reaches the renowned city where the "second battle of Lexington" was fought, a paralysis of the vocal organs seems immediately to supervene, and deprive him of the power of utterance. The same over-cautions, cowardly spirit which said to you in 1861, "You must not pray for the President," now says, "you must not pray for the freedman," nor make the most distant allusion to him in 1868. The fancied delusion of exemption from responsibility in this matter, which has hung like a murky cloud over the minds of the Methodist ministry of this State, and prevented them from taking any part in the great educational movement which is stirring our whole country, has at last we trust, been removed.

A meeting of a most interesting character was held in this city on Monday morning last, on the subject of the education of the colored people of Maryland, between Generals O. O. and Charles Howard, and Rev. John Kimball, Superintendent of colored schools in this State, and the Methodist Episcopal clergymen of Baltimore and vicinity, at their regular weekly ministerial assembly.

Gen. O. O. Howard gave an account of the efforts of the Freedmen's Bureau in the Southern States to educate, and to elevate the condition of this unfortunate race. He also spoke of the great work that had been done in this city and State mainly through the agency of the Baltimore Association for the Moral and Educational Improvement of the Colored People, and of the very inadequate means at the disposal of that Society to accomplish all that was contemplated in its establishment. Up to this time the Methodist Church of this city and State had stood aloof from this work, and the object of his present visit was to see if he could not enlist the influence and efforts of the ministers of the city, composing the large assembly now before him, to engage in this great enterprise.

Mr. Kimball gave some account of their operations in Maryland, and stated that there were at least thirty schools throughout the State that were closed because no places to board could be procured for white teachers who taught colored schools. There were white teachers enough to be had if this difficulty could be removed. Colored teachers would be tolerated in most of these neighborhoods, but suitable colored teachers could not yet be obtained. He thought if the Bureau could only secure the aid and influence of the Methodists, who were so numerous throughout Maryland, there would be no difficulty in soon opening again and sustaining these schools.

The venerable James Brown spoke earnestly in favor of engaging in the good work, and said the Methodist Episcopal Church had formerly taken great interest in the conversion

and moral training of the colored people, although outside of the city of Baltimore, it was contrary to the laws of the State to teach them letters. Hence, while the church had gathered thousands of them into her bosom, she had never made it any part of her discipline to educate them, because that was impossible. But the time had now come when they must be educated, and if the Methodists, whose influence among them was greater than any other denomination in this State, refused to do the work, it would be done by some other people or church. He hoped his brethren would so far overcome their prejudices (if they had any) as at once to throw their influence in favor of Gen. Howard's proposition. Mr. Brown said personally he was much indebted to a colored man, who had labored and prayed with him when a youth, when first seeking the salvation of his soul.

Rev. Mr. Blake, a Presiding Elder, whose district included several Western Shore counties, and brought him into frequent intercourse with the white and colored people, bore testimony to the beneficial influence in that part of the State of the numerous beautiful school-houses which had been erected by the joint efforts of the Freedmen's Bureau and the negroes themselves. These houses answered the double purpose of schools and places of religious worship; for while the Bureau had not the power to build churches for the freedmen, it had no objection to the school-houses being used for that purpose. Mr. Blake also said that the prejudice which at first existed against colored schools was fast giving way, and many persons who once opposed now encouraged their erection. He was himself decidedly in favor of Gen. Howard's recommendation, and hoped a society would be formed by Baltimore Methodists to carry it out.

Dr. Nadall, of Drew Theological Seminary, New Jersey, formerly a member of the Baltimore Conference, approved and spoke of the work of colored education in Maryland as of the utmost importance, both to the church and State. We had done much for that race in providing for their religious training; now that they were a free people it was our duty to give them the advantages of the book and the blackboard. There was a mutual obligation resting upon the white and the black man; each owed the other debts which they should be willing to pay. God made of one blood all the nations of the earth. When the colored race were our slaves we were forced to obey the laws and leave them in ignorance; now we should obey the dictates of Christianity and humanity, and give them an education. He hoped the suggestion of Mr. Blake to form an association in this city for the promotion of this grand object would meet with complete success.

The meeting was also addressed by Gen. Charles Howard, Rev. John Bear, Rev. J. A. Price, Rev. Samuel Wilson, Rev. Mr. Myers, Rev. Mr. Chapman, and others. The fact that there was a Methodist Freedmen's Aid Society already in operation, with its headquarters at Cincinnati, was mentioned; and that the church had done, and was still doing much for the education and religious improvement of the colored people of the South by its large missionary appropriations. There were upwards of forty ministers present, the whole morning was devoted to the consideration of the subject, and great interest was apparently felt in the discussion. There was not a single objection made to any proposition that was introduced having in view the object of colored education. The meeting unanimously passed resolutions thanking Generals O. O. and Charles Howard and Rev. Mr. Kimball for their addresses, and extending to them a cordial invitation to repeat their visit whenever they might come to the city.

THE BALTIMORE ASSOCIATION.

Last night the regular monthly meeting of the Baltimore Association for the Moral and Educational Improvement of the Colored People was held, and a committee appointed to make arrangements for celebrating its fourth anniversary in a manner becoming its importance. When the subject of a choice of speakers was under consideration, the question was asked if one of the Methodist Bishops could be obtained for the occasion? The reply was in the negative, at which much surprise was expressed, when it was stated that although a Bishop resided in Baltimore, neither he nor any other Methodist minister, was ever known to open his mouth in public in this city on the subject of the education of the colored people. The Association had on a former occasion addressed them by letter on the subject, and to a man they had refused to respond to the call. Three years ago, when this institution had been about one year in existence, was actively establishing schools in the city, and was much in need of funds, letters were sent to all the ministers of the different churches, including the Jews asking them to bring the subject before their several congregations, and soliciting contributions. In only some half dozen cases were there any responses, and in two alone were they accompanied by the expected contributions. These two, be it said to their everlasting credit, were from the Jews and the Unitarians. And to this day, but one donation has been received by the Association from any of the Methodist Churches in this city, namely, from the Charles Street congregation. It was stated, however, that a brighter day had dawned, and that a Methodist, the late Thomas Armstrong, had bequeathed the Association \$2000.

It may be stated in this connection, that the Rev. Dr. Eddy, of Chicago, has been appointed to the Charles Street charge of this city, though he will not for some weeks enter upon his new pastorate. The Doctor comes to Baltimore with a record and reputation touching all the institutions,—not excepting that of the Freedmen's Aid Society,—of Methodism, known and read of all men. He has been elected a member of the Executive Committee of the Baltimore Association, and with his eyes open has accepted his appointment. If he has grace to maintain his principles in Baltimore, as he has done in Chicago, he will do more than any minister of our denomination has ever done before, and will soon wield an influence for good in the church and the world a hundred fold greater than it ever has been. He will find numerous friends in the laity, among our different churches. He will have the prayers and support of many of the best members of our church in Baltimore, who have long prayed that God would send them one minister who was not afraid to open his mouth for the fear of man.

OUR BOOK TABLE.

A GARDEN OF SPICES.—Extracts from Religious Letters of Rev. Samuel Rutherford, by Rev. Lewis R. Dunn, with an Historical and Biographical Essay by Rev. A. C. George, and an Introduction by Rev. T. L. Cuyler. Cincinnati: Hitchcock & Walden. New York: Carlton & Latham. It was a fine and fortunate thought that set Rev. Messrs. Dunn and George at work in Rutherford's garden. No richer Eden of sacred thought exists in literature. Imagination and piety struggle together for the mastery. Every line is full of poetry and grace. Two of our ministers, as far apart as St. Louis and Newark, enter the garden and proceed to cull its sweets, and arrange a banquet for the refreshment of souls. Both books are prepared and submitted to the New York and Cincinnati houses, and each is accepted. Not till they had got well towards printing did they find out that they were thus mutually engaged. The brethren then united their gleanings, and the work is before us. Had it been issued a month ago it would have had a large sale. It is by far the best new present put upon the market. The letters of Rutherford needed pruning; some of their matter was local, and has passed into forgetfulness. They would bear arrangement, though it is hard in such luxury to classify. Each flower is of all colors and fragrance. All thy garments smell of myrrh, and aloe, and cassia. Every devout soul in every devout state will find some divine refreshment. It is admirably gotten up, and should adorn every closet. "The Garden of Spices," and "Yesterday, To-day and Forever," are the two chiefs of the religious literature of the season, one from old wine, and one new. Rutherford was tried in the fires of persecution, and his strains wonderfully fit every tempted soul. We rejoice that God put it into the hearts of our brethren to do this work, and that they have done it so well. They will live in the immortality of the spices they have gathered.

THE GARDEN OF SORROWS, by Rev. John Atkinson, Carlton & Latham, is a wholesome series of thoughts on the sorrow and comfort. It is religious, but also has a practical air, as when it traces despondency to dyspepsia, and other diseases, and recommends fresh air for its cure. There is much healthful writing in these pages; only it has the misfortune to come before the public in too close connection with Rutherford. Any garden will be odorless beside his superabounding fragrances.

THE HAND OF JESUS.—Rev. J. Chaplain (Andrew Graves), is a bit of a volume full of new views of the Hand of Jesus, a helping, uplifting, providing, saving, guiding, healing, life-giving, preserving, blessing, knocking, winnowing hand. Its selections are apt, its exhortations earnest, and its spirit excellent. For a cheap gift, few are better.

WORDS OF HOPE, Lee & Shepard, is one of those handsome square volumes, full of excellent things, whereof this firm has before printed several, such as Golden Truths. Its selections are from the best authors, and its getting up is of the best sort. It is one of the best gift books of the season.

Quarterlies.

The Christian Examiner for November opens with a long and learned paper by Rev. Mr. Alger, on "Man from a Medical Point of View." It gives this lucid definition of Man: "Regarded from a scientific point of view the being of man is a typical metamorphosis of the organic material of the world into forms of human tissues, and of the animating force of the world into the conditions of human consciousness." This is very simple and satisfactory. God becomes "the animating force of the world," that "unit of force" whereof he speaks complementarily in his Buddha. This dissection of man is scholarly made, and with much variety of learning, though it is exceedingly stiff and stilted in its style, and far more exceedingly irreligious in tone. The Investigator might compliment it, as it did Mr. Conner's sermon, "as a good atheistic effort." He speaks of "an unknown term which science calls Force, which metaphysic calls Spirit, which religion calls God." He also offers medicine to the mind diseased, but it is only at the best "a grain of patience, a pennyweight of magnanimity, a drop of forgiveness, a draught of pure resolve, a hearty inhalation of friendship and faith." Religion, unless the last word implies it, is no medicine for the soul. He paints the effects of sin on the body, but points to no ransom. Thus he "piles up the agony" on a "lecher and glutton: "his misery is a saturating lye, produced by the filtering of the water of organic degeneration through the ashes of habitual sin." There are fifty pages nearly of this quality, concluding with this exuberant rhetoric of a most ruthless faith.

What quantities of impure sentiment, absurd fiction, raw and prurient thought, would disappear with the destruction of that inflaming and curious literature, that sensational and satirical literature, which uneducated fancies devour with such a voracious eagerness!

The changing year of creation—and its mental reflection in literature—is the real tree of life, bearing twelve manner of fruits, and yielding its fruit every month, whose leaves shall be for the healing of the diseases of the nations. Let the human mind feed only on the divine phenomena of nature, and on the thoughts and sentiments of sound writers, and "thus deeply drinking of the soul of things," almost perforce it would be healthy. Abnormalities, crimes, miseries, would die out; and the valetudinary world of humanity would rouse itself to its proper energy of harmonized function, its destined exuberance of joy and content. As yet the organic heritage of history in the individual is weighted with the malign bias of custom, and the atmospheric environment of society at large is loaded with the venom of selfishness. But when, in some far-off happy age of the future, these virulent surcharges shall have been extracted, and a fit preponderance secured to the disinterested motives inherent in the sympathetic solidarity of mankind, men will become angelic, earth will blend with heaven, and the miseries of private life be lost in public bliss.

"Nothing but leaves" would be a good title for such a discourse. One gladly turns for relief to the next article, in Mr. Brigham's pleasant style, and his no less pleasant topic,—"The Soul." Yet for any relief except in style he turns in vain. Mr. Alger shows how the soul is but little if any more than a part of the body. Mr. Brigham declares the Old Testament does not "give man any separate spiritual life." It quotes with approval Theodore Parker's blasphemous assertion,

though with a modification, that the sin against the Holy Ghost has been discovered after two thousand years of anxious inquiry to be dyspepsia; to which remark he says "the hearts of the hearers said 'amen.'" The whole essay is built up in, if not of, that theory, and concludes that it is "not the chief duty of man to renounce the world, but to use the world, to use the flesh rightly." It thinks "the history of the Sanitary Commission, or even the electric telegraph, is a more Christian book than a treatise on election, or a fantastic dream of the size and place of heaven." What church can flourish on such fare? "And he fain would fill his belly with the husk that the swine did eat." Mr. J. H. Allen follows up this physiological psychology with a defense of Dr. Hooker's attempt to substitute science for faith and a false science at that, in his address at the late session of the British Association. J. B. Feuling appropriately discourses on the sacred books of the Hindus, while Dr. Bellows closes the number with an eloquent protest against the radical flood at the N. Y. Convention, and an attempt to push it back with the besom of the resolve it adopted, simply because the last clause was omitted. Thus fervently and truthfully he sees the end of this baleful energy.

If the Unitarian body means to give up Jesus Christ as the head of its faith and its Church, it has only to discuss the preamble in a few more conferences, and propose amendments like Mr. Clarke's, and have them supported by Mr. Hale and Mr. Collyer, and passed in the real mind and heart of the Convention, even though just formally escaped as matters of record by tender deference to personal influence, or by friendly concession. It is not what is voted, but what is meant, it ruins a religious body. It is our sad conviction that rationalistic and semi-Christian or anti-Christian proclivities and opinions prevail in our body much more extensively than is confessed, or even known; and that they require kind, tender, serious, but also positive, frank and vigorous, opposition. If they cannot be checked by this process, the body cannot long hold together.

The Congregational Review is well edited by Messrs. Marvin, Cutler and Rankin. The opening article is a very finely written essay on "Prayer," by Rev. C. B. Rice, of Danvers. It defends this divine arrangement, but trenches too much on Calvinism, when it considers all the prayers and their answers were arranged in the plan of creation from the start. Better leave God liberty as well as man. He is but a machine, like his universe, if he has no control over any of his matters. "Modern Infidelity and the Bible," by Rev. S. L. Blake, is an eloquent handling of this grand and timely theme. "Paul's Troas Parchments" are found, if Rev. R. M. Sargent is an authority. What will those say who think this verse and its correlative a proof that the Bible is not verbally inspired. He must bring forth the cloak in the next article. He gives a neat argument to show that the parchments were the letter to the Hebrews. One of his suggestions is that Paul added the remarks that "Timothy was set at liberty," and "they of Italy salute you," to the letter nearly finished when it was brought by Timothy. "The Arabian Desert" is described by a traveler. "The House of God a Business House," is a short and timely sermon on how to utilize a sanctuary. "The Round Table" and "Book Table" are brisk and telling. For a wide awake quarterly, in all save its extreme Calvinism, few are ahead of this. If it keeps getting more wide awake, it will rub that blur from its eyes.

The Freewill Baptist Quarterly for October begins with an excellent essay on "Christ's Vital Relations to Man," by George T. Day, the editor of The Morning Star. He writes well, short or long, except when he gets into a subject with which he is not acquainted, as Methodist camp meetings. Dr. Day nervously sets forth the "Fullness of Christ," his adaptation to every soul and every need, intellectual, moral, emotional, and the necessity of pressing this home on the people in this hour of supreme hostility to his claims. "The Women of India" are described. The first chapter of Ephesians exhibited in its true light that of personal "Predestination" in the absolute free will of man, and not, as it is so often falsely reversed, the absolute free will of God. "The Book of Job" is examined, "Pulpit Eloquence" forcibly portrayed, "The Resurrection" defended, and "The Doctrine and Polity of the Freewill Baptist Church" unfolded, which is Methodism, with its itinerancy, sanctification as a special gift of faith, and freedom of baptism, left out. Its itinerancy it is longing for, and our freedom of baptism it will soon join to our freedom of the will. As it is, it resembles its Methodist mother more closely than a hen's ducks do their dame.

Magazines.

The Religious Magazine for December wars its warfare against the pantheistic tendencies of its church, a warfare the more successful if it was more courageous. Dr. Thompson, of Jamaica Plain, prints his sermon on the Convention, in which he moderately defends his semi-evangelical position, and more moderately opposes that assumed by the Convention. He says of Rev. Laird Collier's statement about his independence of dogmatic yokes, "Every sentence was received with applause." He calls Mr. Frothingham "the prince of radicals, and a scholarly gentleman," "of whose frank, manly statement I heard no word but commendation." He acknowledges the radicals won the day, substantially, as Robert Collyer confessed, but thinks the Convention did not "reject Christ," or declare "that He is no longer its authorized head." But how can He be "accepted" as Lord, when all others are, and when He is declared to have no binding force on any who choose to deny Him, and that there is no power to expel these from their fellowship. "The Anti-Supernaturalism of the Present Age" is a good essay in defense of Supernaturalism. In its "Spirit of the Religious Press," it kindly suggests that THE HERALD should not use the word "infidel." We have only used it in respect to the ultra radicals, and never as, The Register declared, of the general body of that church. It cannot be wrong to so use it; for if any have ever denied the faith, and arrayed themselves on the side of purest infidelity, as declared by Paul, and understood by the church in all ages, it is the Free Religionists of today, whatever avowals they may make to the contrary.

From Sheldon & Co.—The Child Wife, Maine Rev.

From the Presbyterian Publication Society.—Loving Jesus Early.

From White, Bowler & Co.—Analysis of Civil Government, Townsend.

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THE HERALD will appear more beautiful than ever the coming year, as you will say when you see it. So please pause and think a little before you tell us to blot your name from among our pleasant company of subscribers.

We may have sent the accounts of subscribers to the wrong person in some cases where the minister in charge of a place was unknown to us; but in such cases we sent a circular requesting them to communicate with the preacher in charge. If mistakes occur in consequence of this, we trust our brethren will remember that it is quite unintentional.

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Wilkinson & Co.'s Chests of Tools are a fine thing for children and youth.

THE LAST WORD OF THE YEAR.

Our many thousands of readers who have walked with us in the pleasant paths THE HERALD has trodden for the year that is gone, may expect a little speech as we touch its goal. If you do not expect it, our feelings prompt us to make it, and all will pardon, if they will not approve the intrusion. It is natural to look back and forward. If we pursue the natural course, therefore, we shall glance over the hours that have thus made themselves living and immortal by the stamp they have received from the spirits who have wrought into them their own being.

This year begun a life in myriads that shall never die; it transferred other myriads through death to conditions of being that shall never change. It has witnessed in many places and persons the mightiest birth that which nature gives to man, the recreation of the soul in Christ Jesus. It has made the nation emerge triumphant from the last struggle of the slave power to destroy its unity and liberty, whose final effort was to surrender its loyal citizens to the assassin's knife, and its loyal creditors to the repudiator's bankruptcy. It has witnessed two vast strides towards popular government in Europe: Spain, long the basest of European kingdoms, springing to the front rank of powers, and England, extending her suffrage so that over 2,000,000 of her citizens voted at her late election, and John Bright became a member of her government. This is getting close up to democracy.

The Romish Church has even advanced many steps towards the Protestant in its call for a general council, conceding our Christianity, if not churchianity, and conceding the necessity of removing many of the evils that oppress and corrupt her. The Christian church itself was never more full of faith and hope and zeal, never more single of eye or one of heart, never more aggressive and influential. Its enemies, whether of

Romanism, ritualism, liberalism, or skepticism, may seek to weaken her with their intrusions, or to surpass her with their enchantments; but their efforts only make her the more united and earnest.

The temperance reform has arisen from its prostrate state, and is beginning to command more and more the attention of the community.

But we must pass from these general works and words of Christianity, to our own private words and works, as associated in THE HERALD. Whether as writers or readers, we are one. None are more interested in a paper than its subscribers. None ought to be. It is their liberality that gives it the breath of life. It is their co-operation in its sentiments that gives it all its support. What one man says is always of small account, whether with voice or pen. Only as he represents others is he powerful. John Wesley alone in St. Mary's Church, preaching Justification by Faith to a rejecting auditory, was of small influence. But Wesley, with crowds hanging upon his lips; Wesley, with a growing organism of associates and subordinates obeying his will, was a mighty power. Garrison alone was a cipher. Garrison, with all consciences confessing the truth of his denunciations and demands, was irresistible.

So it is with a journal. THE HERALD rejoices to know that it is not the utterance of any single voice, but of the consciences of all its readers. Differ, as perhaps all of us may on some of its positions, all will unite in upholding its main claims. All believe in the duty of suppressing intemperance; all in their consciences believe in the central law of humanity, the oneness of man, and that all barriers that oppose this brotherhood must melt and disappear before the coming of the Gospel; all believe that that Gospel, through Jesus Christ, in its purity and power, in doctrine and practice, alone can save the soul, or renew the face of society. THE HERALD family, wherever scattered, is one family, in these convictions; of one Lord, one faith, one baptism. It is a Christian, a moral, a reformatory brotherhood.

In our first paper we promised to strive to make each number better than its predecessor. That promise we have faithfully kept in our endeavor, if not in our success. Every issue has been the fruit of careful labor. This will continue to be our aim. Not that we expect perfection. Not that any one of our issues has attained that height. We agreed with an eminent Episcopalian friend, who complained that he did not like some things in a cert in number, that such was our feeling in respect to every number. A Methodist brother saying that he had found fault with only one article this year, was informed that he was a good way ahead of us, who had found fault with many articles. So if any brother chooses to complain, he will find us ready to mourn with this sort of mourners, as far as he wishes. A painter or poet is always the severest critic of his own works. Why not an editor?

But while thus imperfect, we rejoice in our aim and effort. We count not that we have apprehended, but this one thing we do, leaving the things that are behind, we press forward to those that are before. We shall always gladly receive any suggestions that will contribute to this end. We shall try to improve each department, religious and secular. The family and children shall be more and more indulged in their desires, and all other columns filled with the best of the season.

We thank our many contributors for their valuable services. We doubt if any paper has a better, larger, or more brotherly company. We have leading representatives of every evangelical church, and distinguished writers of reform and philanthropy, of especial branches. We have also a large and widely distributed list of writers as we believe have ever contributed in the same time to any other journal. New York has supplied us with ten or a dozen of her very best writers, in our church and out of it. We doubt if our excellent journals of that town, which boast so much of their nationality, have had a larger patronage from their own vicinity. Pennsylvania, New Jersey and Maryland have contributed able papers; Ohio, Illinois, Indiana, Wisconsin, Missouri, Iowa, Michigan, Mississippi, Tennessee, Alabama, South Carolina, Georgia, Louisiana and California, have sent some of their finest fruit to this market. Not chance gossip alone, desirable as this is, but able papers have been given to the public from these localities, through THE HERALD. Certainly if contributions from all the land, and a circulation in all the land can make a paper national, this can as properly assume that title as any of its fellows.

But while every continent and every part of our own land has enriched our columns, our brethren of the patronizing Conferences have not been crowded out. Our list of writers for the year, given in our index, will show that all our patronizing Conferences have been

largely represented—more largely, we think, than ever before. Many of these brethren have entered the editorial columns. A brother, a member of the New Hampshire Conference, wrote his surprise, lately, that his article appeared at the head of the editorial column. We are especially pleased with our "Social Meeting;" a feature that has been introduced into *The Congregationalist* and *The Advance* from THE HERALD. It is one of the best and most popular of our departments.

Perhaps we ought to say one word to those whose articles have not appeared. They are not many, and some of them will yet be printed. But others cannot blame THE HERALD altogether. Our capacity is limited, and all cannot perhaps get in. Nor do they always deserve to get in. We mean to hold the standard of admission high and higher, to urge you to larger preparation. When a writer says, "I have hastily written the following for your excellent paper," be sure the paper is too "excellent," to admit such hasty compositions. No one should write for a hundred thousand readers without feeling the dignity, as well as the duty of the act. If you were to address an audience of that size, you would make the amplest preparation. Why not when you do really address them, and that in their most critical mood? Prepare, prepare, and then prepare. Have something to say, and say it just as clearly, simply, forcibly, handsomely as you can. Incidents are always interesting, and are very rarely sent. Advice and opinions are less attractive, and more common. Try the former. Hunt up good stories, true ones, and work them up. When you sit down to write for THE HERALD, don't fancy if you put your thoughts into rhymes, they will be improved. Few are the poets, and many a thought dies in verse that might have lived in prose. And if you will write verses, don't, we beg, confine them to doleful screeds, full only of pinings and longings. Three to one of all the "poems" we receive are elegies. Longfellow says,

"Tell me not in mournful numbers,"

and so says THE HERALD. Original poems, original in conception and treatment,—poems, not rhymes,—are always welcome, and always rare. Our limited aviary has some birds of excellent song. Let all their mates be cheerful and thoughtful, and we shall be glad to hear them singing in our branches.

We shall make some very excellent changes and improvements in our next volume, whereof we shall speak more at length in its opening number. But however much we shall seek to grow, it shall only be in the direction of truth. Frank, good-natured, having no enmity with any thing or any body, yet faithful to rebuke error and approve of the right, hating the sin and loving the sinner, such has been the position of THE HERALD in its past history; such, by the help of God, shall it continue to be. Let it be remembered in your prayers, and may it and you spend many a happy year together, and its memories be an eternal benediction.

THE CHURCH EXTENSION AND LOAN FUND.

Rev. Dr. Kynett, Corresponding Secretary of the Church Extension Society, is one of the *lived* men in the church, if Grant White will pardon the word that best expresses his characteristics. He has lifted that society out of the indebtedness into which the sudden decease of his excellent predecessor had plunged it, and put into it a vigor and breadth of action which is making it one of the foremost charities of the church in its position and prospects. The late anniversary at Philadelphia showed that he had been far from idle in his work. He had to restore the credit of the society that had fallen under protest, in the interregnum; he has collected about \$20,000, a very good sum for so young a concern, and has done what is better, and will be more productive than all the rest, founded a Loan Fund as a branch department, to which already \$30,000 has been subscribed. This is not a new idea, having been in successful operation in England for over forty years. It is a gift to the society, not useable, however, like most gifts, at the discretion of the managers in donations, but only in loans, said loans to be with or without interest as the managers may determine. Great necessities arise in new places and in old, where a slight loan is all that is required to give the enterprise stability, but where such loans are not attainable in the locality. They do not wish a gift. They are willing to incur a debt, but can find no one willing or able to lend. In this exigency the Church Extension Society steps in and advances the means required. In a few years it is paid back and the amount is reinvested in new enterprises. It is supposed by some that churches thus helped will be indifferent to their obligations, and forget to pay interest or principle. But neither fact nor faith justify the fear. Every church thus helped will feel that it is under yet greater

obligations to take of its interest, and its small installments annually. The success of our British brethren shows what will be our success. The total amount of installments repaid in twelve years is \$404,555. The interests upon installments not sent in due time, is only \$93. The church proves it can be trusted.

This fund is wonderfully productive. With a capital of \$205,000 the Wesleys have loaned \$577,060 in twelve years. That shows the advantage of loans over gifts. They bless many times. They pass from needy church to church, like their Master and Owner, dispensing grace yet losing none of their power.

This fund is headed by a donation of \$10,000 from Bishop Ames, payable \$1,000 a year for ten years. David McWilliam, of Dwight, Illinois, joins him in a like pledge, and John Perkins, of East Otto, N. Y., comes into the same list and on the same terms.

At a conversation meeting held in Philadelphia on the topic, all the bishops present expressed themselves very earnestly in favor of the enterprise. We should like to present all their remarks in full, but as Dr. Holmes says, one need not eat all a cheese to know how it tastes; so if we give bits of each, the whole can be appreciated. Bishop Simpson, as President of the Society, opened the meeting with a word on the multiplied blessings this mode of benevolence bestows.

This Loan Fund goes repeating itself, and reproducing its blessings from age to age. It don't stop simply with the first giving. It helps build one church, and comes back again with the glad tidings of what it has done, and goes again and builds, or helps build, another church, and coming back again, says, "Here am I, send me," and goes again and again.

Bishop Morris' words were, as usual, full of point. As Bishop Thomson said, he never says a word too few, a word too many, or a word out of place. This was his whole address:

"I regard the Church Extension Society as second in importance only to the Missionary Society, if indeed second to that, and I regard the Loan Fund as the best strike that has yet been made for the Society. I had my conscience brought to the test a little on this subject. I had resolved it to be my duty for several years, when the missionary treasury was at the lowest in the West, to give a hundred dollars a year to the Missionary Society, poor as I was, and when I came to settle the question with conscience, how much I should give to the Church Extension Society, I found I could not compromise the matter and give any less than I gave to the Missionary Cause.

"Now I feel like a little boy in Petersburg, Va. There was a Missionary meeting to be held in the place, and as the little fellow was going with his mother, she gave him a bit to throw into the collection. When he had heard the first speech, said he, 'Ma, I wish I had a dollar to toss in.' 'O,' said she, 'never mind; you have enough.' After another speech, said he, 'Ma, I wish I had a hundred dollars to toss in.' She told him to be still. After another speech, said he, 'Ma, if I had a thousand dollars, I would toss 'em in.' [Laughter.]

Dr. Kynett. "When I visited the Kentucky Conference last spring, as soon as I had entered the house, Bishop Morris came to me and asked how he could give one hundred dollars to the Church Extension Society; and handed me the first hundred dollars on the Monroe Loan Fund."

Bishop Morris. "I hope it won't be the last."

Bishop Thomson wisely said, "Ditto to Mr. Burke;" endorsing Bishop Morris, though he could have enlarged with equal felicity, if not with equal brevity. He closed with saying:

"As I see these new agencies of power coming into line, I feel like an old negro who said that he joined the church thirty years ago, and had never left it, and felt like joining it again. I shall always be ready to the best of my ability, to advocate the cause of Church Extension."

Bishop Scott dwelt at length on the great work of the church, the salvation of souls in all the world, and the necessity of this society to the progress of this divine cause. A sanctuary must go with the gospel:

"Let them," said God, "make me a sanctuary, that I may dwell there." He does not dwell among a people that do not make him a sanctuary. Permanent religious prosperity never is found to exist but in connection with sanctuaries. God may visit a people with a religious interest, awaken sinners, convert them, but that interest will die out—come to nothing, if they do not build a sanctuary. It must have a local habitation and a name, everywhere. Well, now, the design of this movement is, to aid the multitudes that are so feeble that they cannot themselves build sanctuaries for the Lord. A blessed movement! God smiles upon it, I am sure. God will bless it, and it will become a power in our church.

I do not know myself how rich men in our vicinity, if we have rich men, look upon this enterprise but I have no doubt that the time will come—it is not very far off—when we shall find those whom God has blessed with abundance of this world's goods, coming forward unsolicited, and casting in of their abundance to help onward this great movement. God hasten the work! It is greatly needed now."

Bishop Jones followed, appropriately dwelling on the beauty of God's sanctuary. "The sanctuary of God is the most heavenly place in the world, a heavenly place in Christ Jesus." He referred to their general educating influence, besides their reforming and saving efficacy on manners, sentiments, and the elevation of society, and made this true declaration, which every one, who is tempted from the pastorate to more lucrative or literary pursuits, should read:

"Nothing is so promotive of mental culture and intellectual development as the services of the house of God. I think I have a good deal of respect for educational institutions—for common schools, and academies, and colleges, and universities, but I do not hesitate to express it as my opinion here, and everywhere, that the American pulpit contributes more to the intellectual development and mental culture of the American people than all these literary institutions put together."

As an aid in establishing the house of the Lord every

where, which he justly held so essential, he hailed this Society and its Loan Fund.

Bishop Simpson again spoke. We shall publish his address hereafter. It is broad and deep as are all his utterances, and demands the mightiest attention of the church.

Bishop Clark, whose soul is in this work, followed with less hopeful expressions than became the youngest of the bench. His tottering Primus was more enthusiastic. It was probably because he felt the burden of the mighty work of the world's conversion more closely packed upon his shoulders. He had hoped when a youth to have seen the millennium before he died, but he feared he should go to his grave with but little done to the redemption of the world. Yet he made this weighty remark, that every man of means and of prospects should prayerfully ponder:

"I would that every member of the church could see the magnitude of the work God is opening up before us; and that every one to whom God has committed this world's goods could realize his obligations. For I believe that a Christian man to whom God has committed this world's goods is under as much obligation to use them for his glory, and to extend the Redeemer's cause as I am to preach the gospel; and that God will place that Christian man who withholds the means given him, side by side with him who has been called to the ministry, and yet fails to exercise those gifts in that sphere."

Bishop Kingsley, who made the most eloquent, hopeful and all-brotherly speech at the Anniversary, and Bishop Ames, who, as usual, gets "a little ahead," made the most telling speech in his donation, were silent at the conversation, probably were absent. They had done their duty well enough before.

This cause is thus well launched. Let the church consider it. It is the cause of God. Without churches there is no permanent or progressive life. With churches, the church herself becomes mighty. These destitute places, West, East and South, cry bitterly to us. Whoever first plants the house of the Lord in these centres rules its future. Papacy sees this, and is striving mightily and masterly for the headship. Let our church pour forth its abundance as freely, and her rewards will be much more abundant. Pour your gift into this treasury.

THE COLORED PEOPLE OF MARYLAND.

We are glad to see Gen. O. O. Howard has summoned the ministers of our church in Baltimore to confer with him respecting the education of our colored people in Maryland. We learned when in Baltimore that but one church there of our denomination has ever taken up a collection in this behalf, and that though the schools were being built, and the teacher established throughout the State, the funds to do so were, for the most part, furnished by the mother of education, New England.

These colored people belong to us. For as much a civilization and Christianity as they have, they are largely indebted to the conduct of our early preachers. Since their day, however, the church has become dumb, and though we have never been without witnesses against the great evil, they have been scarce. If something be not done now, and that speedily the Baltimore Conference will be thought, and that not without reason, to be living on the reputation of its early members. These days require action, and that immediately. Gentlemen on the fence are neither useful nor ornamental, and the church will be successful in Maryland in proportion as it boldly enters the doors Providence opens for it to enter. We long for the advent of our Bro. Eddy at Charles Street. I will, we hope, by the dawn of a new era to Baltimore. Our readers will find a very interesting and important letter on this interview in another column. It is from one of the most honored names in our church. We also subjoin the comments of *The Washington Republican* on this meeting:

I learn that Gen. O. O. Howard had an interview with the Methodist Episcopal clergymen of Baltimore yesterday to enlist their influence in behalf of the education of colored people. It will seem strange to the membership of that denomination north of Mason and Dixon's that such persons as he, on the part of General Howard, is necessary at this late day to enlist Christian ministers in the good work, and particularly the ministers of a denomination to which two-thirds of the colored people belong. But all things are possible for men in a "border State."

While the clergy of all denominations North are stretching very nerve to educate and elevate and Christianize the recently emancipated, here one seldom or never hears the subject alluded to in the pulpit. It would empty the pews; for though one may discourse of missions to Africa and plead frequently for her sons at home, any allusion to the African who, on the road to life's Jericho, have fallen among Amorite thieves, cannot be tolerated in a "border State" church.

I have been to many gatherings of the colored people throughout Maryland, where General Howard, Judge Bond and others were urging, amidst obloquy and reproach, the thousands of colored people assembled to educate themselves, to establish the family relation and re-establish the marriage tie, where no white clergyman could be induced to open the meeting with religious exercises, for fear of the social ostracism it would bring to do so.

In fact the past conduct of some clergymen in this respect, could lead a not very rash man to inquire whether the slightest attitude had not been abolished, and whether it was altogether true, that blessedness had any connection with persecution.

I am glad these things are going to be better, and that the "pulpit drum," at least in Baltimore, will sometimes hereafter beat "revellie," and not perpetual "tattoo;" that these "least of the disciples" will have the cup of cold water instead of the "cold shoulder" extended to them, and that to the effort to reform their political condition will be added the zeal of religious enthusiasm.

Sooner or later, then, even in Maryland, before God's altars there will be no respect of persons, as there never ought to have been in the past, and never would have been but for slavery.

SKETCH OF EVENTS IN 1868.

The year that is now drawing to a close has had its share of remarkable events, though war on the scale that was at one time expected has not been waged. In the Western world, there has been a vigorous display of activity, the United States leading the way, as becomes the first nation of the occident. The Presidential election resulted in the choice of Gen. Grant and Mr. Colfax, the Republican candidates for the first and second offices of the Republic—but the Democratic candidates, Mr. Seymour and Gen. Blair, received a large popular vote, and almost one third of the electoral votes. The Republicans have maintained their ascendancy in the national Legislature, but their majority in the popular branch is sensibly diminished. The condition of the South is not what could be wished, as a whole, there having been much violent action there, attended with heavy loss of life; but the effect of Gen. Grant's election in that section remains to be seen.

The Canadian Dominion appears to be in good condition, though Nova Scotia wishes to withdraw from it, and the Nova Scotians are active in their labors to regain their former state; but other parts of British America seem desirous of joining the Dominion.

Mexico has been agitated after the ancient fashion that prevailed before the ante-imperial time; and there is no reason for supposing that internal peace soon will be known to her people.

Cuba is the scene of civil war, a part of her people seeking independence, and taking advantage of the occurrence of the Spanish revolution to rise in arms. Annexation to this country is supposed to be their ultimate object, but it receives no public encouragement in the United States, the American people having their hands full of their own business; and, were they at liberty to act, they would not be so ungenerous as to act in a manner calculated to injure Spain, where liberal-minded men are striving to place their country in accord with the general sentiment of the world.

The war waged by Brazil and her allies against Paraguay has been carried on vigorously, and Paraguay is reduced to great extremities. Unless some unexpected change should occur the triumph of the Allies must be the event of the contest. Lopez, the Paraguayan chief, is charged with tyrannical action, which at one time seemed likely to bring down upon him the vengeance of the United States as well as that of some European nations.

Earthquakes of unexampled extent, and leading to the destruction of thousands of lives, and of immense amounts of property, have occurred on the western coast of South America. Their line is put at about 4000 miles. North America has been visited by the same formidable evil, but in milder form than South America, they being nowhere severe, save in Mexico, and perhaps California. The Sandwich Islands have had both volcanic eruptions and earthquakes on a great scale.

In Europe, important changes have occurred. The Bourbon dynasty that had ruled Spain ever since the Austro-Burgundian dynasty became extinct (in 1700), was overthrown in September last, and Isabella II., who had been Queen-Regnant for thirty-five years, is now living in France as the Countess of Aranjuez. This revolution took the world by surprise, not because there was a belief that Isabella was firmly seated on her throne, but because many unsuccessful attempts had been made to dethrone her, and so the impression came to prevail that it was useless to attempt her overthrow. A provisional government was established, and has existed for more than three months; and though it has met with some opposition, it has maintained itself, and its proceedings have been, though not faultless, much better than could have been expected, considering the previous character of Spanish politics. Generals Prim and Serrano are the chief men of the government, and they and their associates have closely sought to place Spain in a liberal position, even allowing the erection of Protestant churches in Madrid and Seville, and in other towns. The constituent Cortes, which will soon assemble, will labor to form a permanent government for Spain.

France is, at the year's close, pretty much where she was at its beginning. At one time the Emperor so acted as to create the impression that he was growing more despotic as he grew older; but the minister (Pinard) who had obtained a bad eminence from his proceedings against the press, was dismissed about a fortnight ago. For the greater part of the year war between France and Prussia was looked for; but the spring and the summer passed away without any movement of armies on either side, and autumn brought with it the Spanish Revolution, which has had the effect of making an early German war impossible. Count Bismarck, who has resumed official life, after an absence of nine months,—caused by illness,—emphatically says that the war-cloud has passed away. But France has greatly increased her fighting power; and now all her population, fit for men's work, are at the Emperor's command. The new military system is as sweeping as that of Prussia,—and what that can effect the world saw, in 1866, at Sadowa and elsewhere. Prussia is not behind France in her preparations, and both nations have the best of arms,—but which nation has the best army can be settled only through the occurrence of war between the two. Perhaps these vast and effective preparations may prevent war from happening altogether.

English politics have commanded attention throughout the year. Lord Derby retired from the Premiership last winter, and was succeeded by Mr. Disraeli. The latter's great rival, Mr. Gladstone, met him with a proposition to disestablish the Irish Protestant Church; and that proposition was carried through the House of Commons by large majorities, notwithstanding

standing which the Tories continued to hold possession of the government. The Scotch and Irish reform bills were passed. At length, in November, the Parliament that came into existence in 1865 was dissolved, and a new House of Commons was immediately chosen. The result of the elections was eminently favorable to the Liberals, whose majority in the new House of Commons is supposed to be considerably above 114. Mr. Disraeli immediately resigned, as did his colleagues; and Mr. Gladstone proceeded to form a Ministry, in which Mr. Bright holds high office, a fact that shows how much the circumstances of British politics have changed. Mr. Disraeli's Ministry was illustrated by the complete success of the Abyssinian expedition. That expedition was conducted by Sir Robert Napier, who showed himself worthy of his name. King Theodoros was beaten and slain, and the captives he held were restored to freedom; and thus "a great moral lesson" was taught to barbarians. The new British Parliament met on the 10th of December.

The Austro-Hungarian Empire continues to go along the liberal track on which it was placed by Kaiser Francis Joseph, two years since. The separation of State from Church there effected is wide and comprehensive, and the Catholic clergy, high and low, have been forced to bow before that imperial throne, which once was their surest refuge and support. Civil marriages now can be celebrated in Austria as easily as in America; and the direction of education, and the supervision of literature, and science, are no longer in clerical hands. The Pope has railed over this, but he has not been able to rail the seal of the bond which confirms the intention of the House of Hapsburg-Lorraine to array itself on the side of freedom and of progress.

Italy has done nothing of particular moment in 1868. Sales of church property have been made by the government, and the amount obtained therefrom much exceeds the expectation of the seller. No changes of importance have occurred in the Ministry. Mount Vesuvius and Mount Etna have attracted attention, from the magnitude of their eruptions; those of Vesuvius being also very numerous. Papal affairs remain pretty much as they were. The Pope has called the attention of Protestants to the General Council that will meet in 1869, but it is not likely they will be led to change their opinions. The meeting of the Council will excite much attention, and so will its proceedings. A counter-movement from Protestants has been suggested, and should take place.

Russia has "progressed" in Asia, and has made herself supreme in Bokhara and elsewhere, though she affects reluctance to press matters to the utterance. She is "developing" in a direction that may bring her into collision with England at some future day,—but all statesmen now have their hands so full of matters of pressing import that they are ready literally to observe the injunction that the morrow should take care of itself. In Poland, the Russian Government continues to confiscate land, its object being to uproot the Poles, and to Russinize their country, by causing the territory to become the property of Russians.

In the last month of the year, the Turkish Sultan assumed a very menacing attitude toward Greece, demanding that her government should cease to afford aid to the Candiotas, and so forth. The Greek Government refused to comply with the demand made, and war appeared inevitable, shots being exchanged between a Greek steamboat and a Turkish frigate. Thus affairs stood at the time we had to close this article, when it was uncertain whether war would be waged or not. The general European opinion was, that the Great Powers would not permit Turkey and Greece to proceed to extremities.

In the far East, events have transpired of some interest. Japan has been, and probably for some time will be, the scene of war between the friends of change and the conservatives; but that once walled-up empire has been fairly opened to the world, which will take care to keep its doors from being again closed upon it. What commerce gets, that commerce keeps, and to the commercial spirit's promptings the breaking into Japan is due. The Chinese Government has taken a step of much significance, having sent a large embassy to Christendom, as we may put it, at the head of which stands our brilliant and distinguished countryman, Mr. Burlingame. Coming first to America, and discharging the duty it was entrusted with here, the mission then proceeded to Europe, where it now is, and where it will be successful, it is expected. The action of China will have an effect on Japan, and both countries soon will be living within the ring-fence of what Western peoples call civilization. The completion of railway connection between the Atlantic and Pacific Oceans which is expected to take place in course of 1869—will have great effect on the East; and probably the effect on commerce, and on general pursuits and politics, will not be less remarkable than that which followed from the discovery of the route to India by the Cape of Good Hope at the close of the fifteenth century. The canalization of the Isthmus of Suez is all but completed; and the project of canalizing the Isthmus of Darien is now pressed in such a manner as will be likely to lead to its success.

THE PILGRIM closed its exhibitions in this city this week. It has been attended by large crowds, and been a great benefit to the community. We trust Mr. Bain, its proprietor, will have like and even greater success with it in other cities. He gave a fine entertainment to the Press last week, which was well attended, and wherein pleasant words were spoken in favor of him and his work. May he go everywhere preaching this word. Portland is to be visited soon. Let the Pine Tree and Forest City people give him a good reception, and themselves a great enjoyment and edification.

NOTES.

OUR COLORED BISHOP.—The *Pittsburg Advocate* very generously continues to wear this mitre, color and all, and even condescends to call THE HERALD its "son in the Gospel." The *Baltimore Methodist* will now, we trust, be satisfied. THE HERALD has a colored father. In its fatherly way it commends our genius, which probably like most fathers, it believes all comes from its own brain, and also in like father-

ly strain, calls upon us to keep close in its footsteps, if we would walk safely. It should, however, remember one maxim, the sage advice, if you would train up a child in the way it should go, go that way yourself. If it wishes THE HERALD to respect the truth, it must itself respect it. Its charges, that we "attempted to interfere with an appointment of General Conference," and that we "schemed to displace one of the secretaries of the General Conference, so as to make a place for Dr. Butler." Nothing can be further from the truth than both of these statements. We have always, in common with all other petitioners, asked for Dr. Butler's employment as additional, if made a Secretary, which was not urged, but only his employment. That the church and society greatly need his services, and that our jubilee year will fall a quarter of a million short of what it might raise by declining to employ him, we have no doubt. But we have never reflected on any officer of the General Conference, or sought his removal. We have praised the Secretaries above all other journals. Don't let your cloudy atmosphere bedazzle your vision of veracity, Right Reverend Father. We have discussed the Society and its management honorably and fraternally. To its just consideration every department of the church must necessarily submit. If THE HERALD was as sensitive to criticism as some of the other institutions of the church, it wouldn't live long.

The *Transcript* thus cordially commends our new boy's and girl's Magazine:

"The importance of the truth that 'time is money' is inculcated in the title of a new magazine for boys and girls published by Hitchcock & Walden, of Cincinnati. It is called 'Golden Hours.' The new candidate for juvenile favor is beautifully printed, and the matter is attractive."

Harper's for a wonder closes the Magazine list this time. It ordinarily leads it. It abounds as usual in taking papers. The "Buffalo Range," "Greenwood," "England's South Shore" are well pictured. A multitude of other stories and papers keep this journal full to the brim.

Hearth and Home is a new weekly journal, edited by D. G. Mitchell (Ik Marvel) and Mrs. Stowe. The first number is well pictured, well written, and well printed. It mixes agriculture and literature of the best sort in equal proportions. It will undoubtedly be the best, and probably the most popular, of the combined farmer and city journal. Another is being projected, called *Town and Country*. It is especially good to see the country asserting its equality with the town. It is about time. We wish the new venture large success. Mrs. Stowe's story of Old Thanksgivings, shows she cannot be very old.

The January number of *The Methodist Quarterly* will contain articles written from Asia, Africa, Europe, and America. Its first article will come from New Jersey, and its fullest article (a most important discussion of the antiquity of man), will be from the pen of Professor Jewell, of Chicago. It is the periodical of not a section, but the whole church, of the West as well as of the East. It has 8,481 preachers who are its official agents. If it had as many subscribers as agents its size could be handsomely enlarged. How many of these are its actual as well as official circulators? Will they not make an effort to double its subscription? Now is the time for the canvass and the subscription. If every man does his duty the work will be accomplished.

The Ladies' Repository for January has a new cover of a pleasant family, two steel engravings, one of them De Haas' celebrated picture of sunset and moonrise, and the other a company of pretty children's faces. It has also a half a dozen wood engravings, scenes in Palestine, Latimer, and the Luther Statues, the last quite superior. The contents are varied and spicy. Prof. Wheeler discusses the college and sexes question, half and half, though defending the right of admitting girls. He thinks none of them would be prepared in Greek, and refers to Michigan University as the place where this failure would occur; and yet it was in Greek that one young lady recited in that University who was refused regular admission to all classes, but whose father being professor of Greek, allowed her, with the consent of the students, to recite in his classes. Let the colleges be open, and they will prepare for them. Mrs. Gardiner tells a good story. Other papers are interesting.

The Sabbathat Home gives a picture of the "Cave of Adulam," which ought to be sent to John Bright and the new Chancellor of the Exchequer, who hid himself there politically. Mr. Gage tells well the story of his Bible occupant, the chief of whom came forth to be the head of his nation, as Robert Lowe bids fair to be of his. "Reminiscences of Leigh Richmond," and many other good pieces, fill up its pages. The Sunday columns of this magazine for children are among the best issued.

Get the *Methodist Almanac*. It costs but five cents, and gives a valuable summary of the year, with pictures and pretty bits for the family. It is the briefest and best church year book that is published.

The Liberal Christian has several references to THE HERALD, and quotations from it in its last number; but we have to borrow a neighbor's to read them. Our own copy, like its creed, is "mighty onsortin." It should let us enjoy all its brightness, and that regularly.

UNION PACIFIC RAILROAD.—We call attention to the Company's advertisement in another column announcing the reduction of the premiums on their first mortgage bonds to par, for the purpose of pushing their enterprise to immediate completion.

PERSONAL.

Prof. R. G. Hibbard, of the Wesleyan University, has for several seasons given highly popular readings in the principal towns of Connecticut and Eastern New York. Prof. H. takes rank among the very first men in his profession. His recitation of the "Bells" of Poe, is an elocutionary marvel; his reading of the "Chimes" of Dickens, "Buried Alive," from Victor Hugo, "Snowbound," and "Jilawatha," cannot be surpassed. Rev. F. L. Russell, himself a distinguished elocutionist, recommends him in terms of the warmest admiration.

He has an exceedingly rich, flexible and highly trained voice, excellent taste in selections and delivery, and is totally devoid of theatrical exaggeration. Let us hear him in Boston. It should be said, in addition, that Prof. Hibbard by his enthusiastic devotion to his department at the University, shown both in the public and private training of the students in elocution, has made this a highly popular and profitable department, and made our University in this respect worthy to be compared with any in the land.

Dr. Tiffany charmed a crowded house in the Charlestown Trinity Church by his lecture on Labor or the Social Problem. It was pronounced the best of the course, and the most famous of lecturers have been in it. He will yet be much sought after in our Eastern cities. He should go on every lyceum list.

J. H. Crowell, Missionary of the North End Mission, gratefully acknowledges a Thanksgiving present of a ton of coal from an unknown source, a Christmas present of \$85 from members of the Hanover Street M. E. Church, also \$62 for his wife, from friends the Lord has recently raised up for the Mission.

Rev. E. W. Kirby, for the past year one of the editors of *The Methodist Home Journal*, has just closed his connection with that paper.

Mr. Bowles, the well-known publisher of *The Springfield Republican*, can give us a sensation story surpassing Oliver Dyer's "Wickedest Man," or James Greenwood's "Night in a Casual." He had the pleasure of spending a night at the Ludlow Street Jail in New York, being arrested at the Fifth Avenue hotel, on the suit of James Fisk, Jr., of the Erie Railroad, for libel; he was refused bail by the sheriff, whom no knocking and ringing for half an hour could awaken from his slumbers. This is all the punishment probably that Mr. Fisk expects to visit upon him, and he meant to have one morsel of revenge. If the tables are turned, as is likely, provided justice can ever again be obtained in the Wickedest City in the World, Mr. Fisk will have a chance to taste the cup he so zealously commended to the editor's lips. Mr. Bowles can now excel Greenwood by telling the public how New York prisoners fare. Let us have a thrilling tale of "A Night in an American Casual." He may thus get back the \$19.50 which the papers say it cost him for respectable lodgings.

Gen. Thomas refuses to have his statue among the four at the base of the Lincoln monument at Washington. He need have no fears. The monument will be a good deal longer in building than he and Lincoln were in building their reputations.

Rev. Phineas Stowe, our zealous Baptist seamen's preacher, sent this telegram once from Boston to New York. Would that such missives were more frequent:

My dear daughter, is it possible that you cannot give your heart to the Lord Jesus Christ?

Rev. C. S. Macreeding and wife, received from their society in Centre M. E. Church, Provincetown, a Christmas gift of one hundred and twenty dollars.

Dr. Harris spent the last Sabbath at Lowell. Large and enthusiastic Missionary meetings were held at the different churches, and a general gathering at St. Paul's in the afternoon and evening. He gave a very interesting address before the Boston Preachers' Meeting, in which he dwelt on the work and wants of the Missionary Society. His visit will do the cause good. May he come often.

The servants and emoluments of the Archbishop of Canterbury are thus described by Mr. Maine, in *The Watchman and Reflector*:

Among English ecclesiastics the Archbishop of Canterbury is first,—the nearest approach to a spiritual Pope existing in Protestant England. By virtue of his arch-episcopal dignity he is primate and metropolitane of all England, and while other bishops of the church are only *Deiina per missionem*, he alone may write himself *Deiina providentia*. Five prelates of the church are officially the ministers of his grace at Canterbury—the Bishop of London as dean, the Bishop of Winchester as sub-dean, the Bishop of Lincoln as Chancellor, the Bishop of Salisbury as precentor, the Bishop of Rochester as chaplain. The two hundred and fifty-seven parishes of the diocese of Canterbury, besides numerous chapels in Kent and other dioceses are called the "parish of the archbishop." The annual value of the see is £15,000, and the archbishop is the patron of one hundred and seventy-seven livings. In addition to his other "rights, dignities, honors, pre-eminences and appurtenances," as the royal mandate styles them, the archbishop is a temporal peer, taking precedence of all peers save those of the blood royal, and wherever the sovereigns of England may be upon English ground, they are his domestic parishioners. There are still people in England who find something imposing in this kind of mediæval rubbish.

WASHINGTON LETTER.

Washington, D. C., Dec. 24, 1868.

THE CAPITOL DURING THE RECESS.

It would be difficult to tell when the Legislative city has been duller than at the present moment. Certainly not during the three stirring years in which I have lived here. Congress has gone home for its holidays. It is always ready for a frolic. There are those who think it would have been much better to have stayed here and got some things out of the way—as for instance, the Georgia and Louisiana matters. But they have gone. Good wishes go with them all. May peace and plenty dwell by their firesides, and contentment rule their households. May each of them feel the wondrous blessing—"Peace on earth and good will to man,"—in all the fullness of its glorious promise.

The avenues are thronged this Christmas Eve with the clerks and citizens. It seems to me we grow more luxurious—shall I say extravagant—in our conception of the gifts bestowing the season, and according to custom—one which like many others sanctioned by time and abused by excessive display, is beginning to be felt as one more to be "honored in the breach than in the observance." The sky above is very watery in its hues, and the snow-laden clouds leaden and dull, are marshaling in heaving battalions, or scudding before the northern blast, the flying skirmishers from some cavalry column driven in by a sudden onslaught. The squalid brick dwellings look meaner

The Christian World.

MISSION FIELD.

Our Missionary Secretaries, Drs. Durbin and Harris, are expected in Boston soon, to aid in advancing the interests of the missionary cause. The Boston Preachers' Meeting voted to invite them to come at their earliest convenience. It is expected they will meet the ministers and mission Committees for Conference, and attend a public missionary meeting at one of our city churches.

Missionary labors in the foreign field are bright with hope. Never was the heathen world open to the church as now, and never before, was the Spirit of God poured out upon missionary efforts. In looking at a few points in the great field, we will commence with

SWEDEN.—Ole Hanson, a native missionary, whose labor have been greatly blessed in the salvation of his countrymen, writes in *The Macedonian*:

The work of God is constantly progressing here in Skano. There is a great desire to listen to the Word. Great numbers flock to the meetings, and every day some souls are brought to peace in believing. In the parish of Yngjö, especially, there is a powerful work of grace. In a few days forty have received peace in believing, who now praise God. I baptized fifteen there. To-morrow I return there and hope to see more souls converted. In the other parts of the country the Lord is greatly blessing the labors of his servants. Bro. O. Bergstrom still continues to labor in the town of Carlskrona and its vicinity, in South Sweden. He has lately been forbidden by the chanceloup to preach in that place, under a penalty of 50-300 riksdollars, or imprisonment. Still he has continued to preach, not fearing what man can do unto him. And the Lord is with him, protecting him and signally blessing his labors. He writes from Carlskrona, "The Lord's work is progressing. I am now on the premises of the Chancellor of Justice, preaching the word of God. Three on the premises have been converted. The Macedonian cry, 'Come over and help us,' is heard from all quarters. I have lately been out on a missionary tour in the country for fourteen days, and no meeting was held, but almost every one was moved to tears, and I hope that many will be brought to the knowledge of the truth."

CHINA.—This vast territory is opening wonderfully for the gospel; its immense population seems to be waiting for God's law. Rev. Mr. Hall, a Methodist missionary, describes a most interesting service of a recent Lord's day at his station.

At 8 o'clock I was summoned to the duty of commencing the first service of the day. Owing to the impossibility of all the people meeting together, I had arranged to have the men at 8 and the women at 10 o'clock. When I reached the chapel, a fine scene met my eyes. The room was filled almost to suffocation, and many were crowding in the court outside. The appearance of the audience was singularly impressive. The greatest decorum was observed. All the people were clothed in clean, white summer attire, and were waiting, with hymn-books and Testaments in hand, for the approaching exercises. I preached from the words, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only but also for the sins of the whole world;" 1 John II. 1, 2. He sat by my side, looking depressed; but the truth came to him as a word in season, and, as the service advanced, he obtained encouragement and renewed his confidence in God.

I have never before had such a congregation or such a service in China. There was an utter absence of frivolity or curiosity; there were no vacant, listless hearers, no signs of weariness; on the contrary, there were depicted on the countenances before me real seriousness, intelligent interest, and positive delight. On going to the house where the women were assembled, I found nearly forty of them waiting my arrival. They also were dressed in their best attire, and presented a pleasing spectacle. I addressed them on the narrative of the Canaanish woman, and afterward conversed with some of the candidates for baptism. Some of these believing women promise to become burning and shining lights. I spent the whole afternoon in carefully examining the candidates from the country places with whom I had met during the week.

Judging from the numerous cases which have already been inquired into, I think we shall be warranted in receiving into our fellowship at least fifty or sixty persons. This will leave a great number for further instruction.

CHURCH INTELLIGENCE.

Protestant Episcopal Church.

A GOOD PLACE FOR BISHOPS TO COME FROM.—The Episcopal pulpit of Hartford is becoming famous for furnishing Bishops to that church. The *Religious Herald* states that Bishops Burgess, of Maine, and Clark, of Rhode Island, and Bishop Brownell, were formerly Rectors of Christ Church, Hartford; Bishops Cox, of Western, and Doane, of Northern New York, were from St. John's Church, Hartford, while the House of New Hampshire, and Williams, of Connecticut, once occupied an Episcopal pulpit in the same city.—*Observer*.

Twice has the Episcopal church in Rye, Westchester Co., N. Y., been destroyed by fire—once during the Revolutionary war, and again some two years since. The first edifice was erected two hundred years ago, and the records date as far back as 1710. The land upon which the original church was built was given by Queen Anne. The new and beautiful house of worship just built by the society, was formally opened on Thanksgiving day. The edifice has cost \$47,000 and will seat 600 persons.

Baptist Church.

We learn from *The Watchman* that a revival was in progress in the First Church, Salem, N. Y. The interest is more general and powerful than has been known.

It has been decided not at present to establish an independent Baptist church at Stoneham, Mass.; the interests of the church at that place are to be placed under the care of the Woburn church.

High Street Church, Lynn, is planting a mission at Swampscott.

In North Abington the Baptists are said to be numerically stronger than any other denomination. In this region there are ten Associations, with a membership of 12,000; including Old Baptists, the number would reach 15,000. The churches number 212, and the ministers 150.

BAPTISTS IN MAINE.—In the State of Maine there are now 269 Baptist churches, with 19,833 members. There are 132 ordained ministers, and of these 143 are pastors, or state supplies. The number of baptisms during the year, was 441; and the total additions to the churches, 732; and the removal

748; leaving the number very nearly the same as last year. 159 churches reported the number of resident members. The total membership of these churches was 19,347; residents 19,834, showing that 3,012—very nearly one fourth—were non-resident; an evil that calls loudly for redress all over the country. The Baptists in this country have added over 64,000 by baptism the present year. Their number of communicants is over \$1,000,000.

Presbyterian Church.

A DEDICATION ON THE METHODIST PLAN.—The new Presbyterian Church in Liberty, Ohio, was dedicated Nov. 13. The services were peculiarly solemn, owing to the fact that ex-Governor Tod, who expected to be present and deliver an address, died a few hours before. The congregation was awaiting his arrival, when it learned the news of his death. The sermon was then preached by the Rev. Robert Dickson, from 2 Cor. II. 8. The pastor of the church made a statement of the expenses incurred in building, refitting, furnishing, etc., and expressed a wish that the debt might all be removed before it was dedicated. Short addresses were made by Chauncey Andrews, esq., and others, on this subject, after which the people responded, and contributed above the amount solicited. The dedication prayer was then read by Mr. Dickson.

The Presbyterian chapel, at Hartford, Conn., new last spring, was destroyed by fire on Sunday morning, November 29. There was insurance of \$5,000, but there is a loss of \$2,000, besides the furniture, which is a serious matter to the society, as great exertions were required to build the house.

In Boston there are six Presbyterian Churches—4, e., three United, one Reformed and two Old School Presbyterian Churches. All of these churches have been founded since 1846, and all of them have now settled pastors.

The First Presbyterian Church in Philadelphia has chosen five ladies to be deaconesses in that church.

At the Beach Street Church, Boston, Rev. James B. Dunn, pastor, two elders and two deacons were inaugurated into office on the 13th, by the laying on of hands, and at the conclusion of the prayer the old officers of the church took the new ones by the hand, giving them a hearty welcome.—*Congregationalist*.

Congregationalist Church.

At West Concord, a manufacturing village, one of the lofts in a factory building has been turned into a chapel. Every Sabbath one sermon is preached, and a Sabbath School held, and a prayer meeting is held one evening each week. A year or two ago, it was a rare thing there to have any means of grace. A brother from the church in North Village, Newton, while arranging with a mill-owner for work, inquired as to Sabbath privileges, and the gentleman at once responded to his suggestions, and the happy results, as above stated, were secured.—*Congregationalist*.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

The editor of this department has a lecture on "Fruit Culture," which he will deliver before Farmers' Clubs and Lyceums on reasonable terms. Address, care of ZION'S HERALD.

Plants in the House. Almost every good wife who loves plants and flowers will have a few pots of them in the sitting-room; a few Hyacinths, a German Ivy, a Rose or two, a few Geraniums, a Calla, a Begonia or two, Verbenas, Petunias and the like. Now this is very well; we like to see it. We always think more highly of the members of that house where we find plants, and those well cared for. A few hints as to the management of such plants, we presume, will not be considered out of place. The chief requisites for the well being of such plants are sun, heat, and water. A window on the south side of the house is the very best place to keep them, where they can get at least a few hours' sun. Then the room where the plants are should be kept at high as 63 or 70 degrees, and should be liberally supplied with water, especially those that are coming into, and while in bloom. The water supplied should be about milk warm. Once in every two or three weeks the plants should be washed all over to remove the dust that accumulates on the leaves. In order to do this to advantage place them in a sink, or some such position, where a water-pot with a fine nose will sprinkle them all over; or use a large syringe, which will be even better than the water-pot. If the plants are infested with vermin, as verbenas and many other plants are quite likely to be, then smoke them with tobacco. In those houses where the owner smokes—and we hope they are few—the plants will generally remain free from such nuisances. The plants can be placed in a box or barrel, and a small vessel with some tobacco leaves or stems put in and lighted, when the box should be covered up for a brief period, say two or three minutes, if there is a great smoke; a longer time if but little. This operation will probably have to be repeated once in a month or so. Some take their plants and syringe them with strong soap suds to destroy the lice. Care must be used with this method, as with the other, or harm will be done to the plants. To make the plants grow vigorously put a little Peruvian Guano into the water, say two or three table spoonfuls to a gallon, or use water that has been run through stable manure. Some persons take a barrel, or half barrel, and put it into the cellar and fill it with horse manure; and when they want some manure water they pour it into the barrel, and get a very excellent article with which to water their plants. This may be done every week or two through the winter. Plants should not be put into large pots, for if so treated they will make plenty of growth, but give few flowers. If they are inclined to grow ragged and straggling, pinch in the branches so inclined, and so keep the plant compact and symmetrical. Stir up the earth in the pot occasionally on the surface, that it will more readily absorb heat and moisture. Plants treated as we have described ought to give plenty of healthy foliage, and beautiful flowers.

Farmers. Write for your Paper. We presume THE HERALD goes into the hands of many good farmers scattered over this broad land who have much information that is valuable, which they could communicate if they would, and it would be of very great interest to their neighbors. Now to

all such we say write for our paper; give us what you know in your own language, and if it is not all right, we will look it over and put it in shape, being careful to preserve your meaning as nearly as possible. We do not make this last suggestion because we wish to underrate the ability of the farmer, but because we know it is not his business to write for the press, and that he naturally hesitates for fear it may not be just right. We say tell your story to THE HERALD readers, just as you would to your neighbors who call to see you, or as you would to the farmer's club of which you may be a member. We know that our sheet goes weekly into the hands of many who are fully capable of expressing their ideas in a clear and satisfactory manner, and for such there is certainly no excuse. Then send on your articles.

Brief Suggestions. Blanket the horses this cold weather. Let the laying hens get to the ground if possible. See that the pigs have a good warm nest.

Feed milch cow with beets, turnips, &c.

Boil potatoes, squashes, &c., for the pigs, mixing in some meal.

Use the card and curry-comb, freely and allow no vermin to find a resting-place among the cattle.

Save all the wood ashes dry for next year's use.

Cut wood before the snow becomes deep.

If large stones are to be moved, do it the first light snow with a stone drag or float.

Look over the apples in the cellar and throw out the decayed ones.

Don't waste time, there is always enough to do on a farm.

Always blanket a horse after he has been driven, for many a horse has been ruined by being left in the cold wind after being driven.

Don't allow the hay to be wasted.

See that there is no decaying vegetable matter in the house cellar.

See that all the tools are in place and in good repair.

THE RIGHTEOUS DEAD.

Mrs. ADELINE HAMLIN, wife of Joshua Hamblin, Jr., died in Wellfleet, Mass., Nov. 3th, aged 53 years and 10 mos.

Sister Hamblin experienced converting grace and joined the Methodist Episcopal Church thirty-three years ago, during the pastorate of Rev. Warren Emerson. Ever after she adorned her profession by consistent, holy living; and when death came it found her ripe in Christian attainments, and ready for the heavenly garner. Those who knew her best, have the clearest conviction that for her to die was gain.

Mrs. TRYPHENA MILES, widow of the late Dr. Abner Miles, died in Waterford, Vt., Nov. 1, aged 86 years.

Sister Miles was born in Bath, N. H., July 9, 1832. Was married to Dr. Miles, Dec. 1, 1864. She gave her heart to Christ when about 19 years of age, and has so lived by faith in Christ as to exert a good spiritual influence all around her, and "being dead she yet speaketh." A good mother, a kind neighbor, and a faithful member of the M. E. Church. She died happily, but left a good testimony,—her last words being, "I am happy—very happy." E. D. H. E. St. Johnsbury, Vt., Nov. 10.

Mrs. CHARITY B. SMITH died Nov. 28th, aged 64 years. She was a consistent and faithful member of the M. E. Church in Calais for thirty years or more. So that death found her, though suddenly called, in a state of preparation, reconciliation, and calm trust in God. The father and mother gone? S. H. BEALE. Milltown, Dec. 10.

Mr. ISAAC JOHNSON died in Hampden, Me., Nov. 1. He was born in Newburyport, Mass., 1792; was converted at the age of 16, and joined the Baptist Church, moved to Frankfort, Me., and joined the M. E. Church in 1820. In 1837 he moved to Hampden. He was an affectionate husband and father, a true Christian, and died as he lived, trusting in God. A. C. G.

REV. ANDREW P. AIKIN died at Palmer, Mass., Aug. 22d, 1868. He was born at Galway, N. Y., June 29, 1834. Converted at the age of 16. Graduated at the Wesleyan University, in the class of 1862. His scholarship was superior, his preaching earnest and brilliant. Though for a number of years his health had been failing, last April he was stationed at this place. He entered on his work with characteristic zeal and devotion, and for ten weeks occupied the pulpit to the edification of the people. Then strength failed. After a severe sickness of ten weeks he departed this life. His ministry here was brief but impressive; his death triumphant. He married, April 30, 1864, Miss Abbie A. Wild, of New Bedford. She lives to mourn his loss. N. FELLOWS. Thorndike, Mass., Dec. 13.

SISTER LYDIA MASON died in Augusta, Me., Nov. 30th, aged 60 years.

For nearly forty years she has lived a member of the M. E. Church, and was ever a friend to the sick and suffering. The Master called her to the mansions of rest in an hour when we looked not for his coming. J. M. HOWES. Augusta, Dec. 1.

Mrs. SARAH B. TUELL, wife of Bro. John D. Tuell, and mother-in-law of Prof. Eben Tourjee, died in Warren, R. I., Sept. 15, aged 36 years.

In the year 1824, New Bedford, Mass., was favored with a gracious revival under the labors of Rev. Jacob Sanborn, of blessed memory. The subject of this sketch, then a little child, was one of about fourscore at that time gathered into the fold of Christ. Consecrating herself thus early to the service of the Lord, she sought, by attentively hearing gospel preaching, and by careful reading, especially of the Scriptures, to ascertain the Master's will. She thus became a remarkably intelligent Christian. In the social meetings her voice was often heard, and always with interest and profit. But it was in her own family circle that her light shone most brightly. She attended to her household duties as unto the Lord, and by a consistent life glorified God. To her husband she was a helpmeet, not only bearing with him the domestic burdens but entering into his religious experience, and sharing his interest and anxiety for the class of which he was leader, and which for years met at their own house. In that pleasant home, too, their children received impressions which led them early to the feet of Jesus. The eldest daughter, Mrs. Tourjee, well filled an important sphere, and about a year before her mother passed triumphant to the better land. The joy of the household was, some years ago, interrupted by a severe bereavement, which well nigh crushed Sister Tuell, and the deep shadow of which rested upon her until nearly the end. But the word was fulfilled, "At evening time it shall be light." She was able calmly to arrange her family affairs, and then, peacefully resting in the arms of the Saviour she had trusted from childhood, she sweetly fell asleep. A useful life well closed. I. H. J.

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Barrows, L. D.

Baker, H.
Babcock, D. C.

Bacon, S. A.
Beale, J. H.

Bean, Abigail L.
Benton, Joel

Best, E. S.
Biglow, L. B.

Bosworth, B. K.
Carey, Phoebe

Carlisle, Katy
Cobb, N. E.

Coggins, S. W.
Coombs, H. W.

Crandall, P.
Cuyler, Theodore L.

Davies, E.
Dorchester, D.

Drake, L. F.
Edwards, C. M.

Ela, D. H.
Floeken, F. W.

Flower, H. L.
Fowler, Charles H.

Gardner, H. C.
Garside, N. B.

Gavitt, G. F.
George, A. C.

Gee, A. A.
Hall, B. S.

Hanley, E. A.
Harrington, C. S.

Haven, E. O.
Haworth, C. C.

Heath, S. F.
Hemenway, F. D.

Helmshausen, E. A.
Jennison, Isaac

Knowles, D. C.
Lacombe, W. F.

Larcom, Lucy
Landon, T. H.

Lattimer, J. E.
Mallison, W. F.

Mars, J. N.
Mason, C. C.

Mattison, Hiram
Marsh, J. E.

Merrill, Bella
McClintock, J.

McKeown, A.
Newhall, Fales H.

Nichols, Elizabeth
Noon John

Orwin, J. T.
Othman, E. B.

Palmer, Phoebe
Payne, C. H.

Palmer, A. W.
Palmer, B. K.

Pearce, T. H.
Perrin, N.

Perry, J. C.
Perry, J. C.

Quimby, S. E.
Reid, C. F.

Redpath, James
Riggs, Luther

Rivers, Edith
Sergeant, A. D.

Sawyer, J. E. C.
Sawyer, W. C.

Scott, I.
Scott, O. W.

Taylor, Geo. L.
Thayer, L. E.

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Whedon, D. A.
Whedon, D. D.

Tilton, Theodore
Thayer, O. E.

Trafton, E. H.
Trafton, Mark

True, C. K.
Vail, S. M.

Wheeler, F. H.
Wiggins, S. A.

Willard, Francis E.
Wilson, W. S.

Wish, Daniel
Wood, B. H.

Wood, F. W.
Woodruff, G. W.

BUSINESS NOTICES.

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Our readers should notice the advertisement headed "To the Working Classes, &c." Dec. 31. 1t. 16.

THE QUESTION SETTLED.—Those eminent men, Dr. James Clark, Physician to Queen Victoria, and Dr. Hughes Bennett, say that a consumptive can be cured. Dr. Wistar knew this when he discovered his now widely known Balsam of Wild Cherry, and experience has proved the correctness of his opinion. Dec. 31. 1t. 16.

A NEGLECTED COUGH, COLD, OR SORE THROAT which might be checked by a simple remedy, like "Brown's Bronchial Troches." If allowed to progress may terminate seriously. For Bronchitis, Asthma, Catarrh and Consumptive Coughs, "The Troches" are used with advantage, giving oftentimes immediate relief. Singers and public speakers will find them also excellent to clear the voice and render articulation wonderfully easy. Dec. 31. 1t. 44.

Willcox & Gibbs Sewing Machine Office, 323 WASHINGTON STREET, Corner of West Street.

A FEW important questions to those about purchasing Sewing Machines, which should be answered satisfactorily before a purchase is made: Why can this Machine be used successfully by everybody? Why is its stitch the most serviceable? Why has it the most desirable attachments? Why is it the most rapid Machine? Why can it do the largest range of work? Why is it a silent Machine? Why are its Hemmers and Feller the best in use? Why cannot its needle be set wrong? Why cannot it run backwards? Why is its seam-less liable to rip, in use wear, than the "Lockstitch," while it can be more easily taken out if desired? Why has it obtained in the highest Sewing Machine Court yet held, the "Grand Triumphant" award, a certificate of honor, ranking it seventeen times as valuable as the competing double thread ones? Why has there been made and sold 75,000 PER CENT. more of the Willcox & Gibbs Machines than any of the double thread Machines in the same number of its earlier years? If such results are had with little advertising, is it not because the Machine has more merit than any other? OFFICE—323 Washington street, Boston. Dec. 24. 4t. 16.

EXCELLENT SECURITY.
THE FIRST MORTGAGE,
Thirty-Year, Six Per Cent.
GOLD BONDS
OF THE
CENTRAL
PACIFIC RAILROAD CO.

These Bonds are the duly authorized and accredited obligations of one of the most responsible Corporations of the American Continent, and are secured by an absolute first lien upon the valuable grants, franchises, railroad equipment, business, etc., of the best portion of the

Great National Pacific Railroad Line, extending easterly from the navigable waters of the Pacific Coast to the lines now rapidly building from the Eastern States.

They bear Six per cent. interest per annum, in gold, and both principal and interest are expressly made payable in "United States Gold Coin."

The semi-annual coupons are payable, July 1st and January 1st, in New York City.

The purchaser is charged the accrued interest from the date of the last paid Coupon, at the Currency rate only.

This issue of Bonds constitutes one of the largest and most popular Corporate loans of the country, and therefore will be constantly dealt in.

The greater portion of the Loan is now in the hands of steady investors; and it is probable that before many months, when the Road is completed and the Loan closed, the Bonds will be eagerly sought for at the highest rates.

They are issued only as the work progresses, and to the same extent only as the U. S. Subsidy Bonds granted by the Government to the Pacific Railroad Companies.

Nearly Five Hundred Miles of the Road are now built, and the grading is well advanced on two hundred and fifty miles additional.

The Through Line Across the Continent will be completed by the middle of next year, when the Overland travel will be very large.

The local business alone, upon the completed portion, is so heavy, and so advantageous, that the gross earnings average more than a quarter of a million in gold per month, of which 25 per cent. only is required for operating expenses.

The net profit upon the Company's business on the completed portion, is about double the amount of annual interest liabilities to be assumed thereupon, and will yield a surplus of nearly a million in gold, after expenses and interest are paid—even if the through connection were not made.

The best lands, the richest mines, together with the largest settlement and nearest markets, lie along this portion of the Pacific Railroad, and the future development of business thereon will be proportionally great.

From these considerations it is submitted that the

Central Pacific Railroad

BONDS,

secured by a First Mortgage upon so productive a property are among the most promising and reliable securities now offered. No better Bonds can be made.

A portion of the remainder of this Loan is now offered to investors at

103 Per Cent.,

and Accrued Interest, in Currency.

The Bonds are of \$1,000 each.

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of such advance will be filled at present price. At this time they may more than 8 PER CENT. UPON THE INVESTMENT, and have from National and State Laws, guarantees peculiar to themselves.

We receive all classes of Government Bonds at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit and keep the principal of their investments equally secure.

Orders and inquiries will receive prompt attention. Information, Descriptive Pamphlets, etc., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return Express at our cost.

Subscriptions received by Banks and Bankers, Agents for the Loan, throughout the United States, Canada and Europe.

BREWSTER, SWART & CO., Special Ag'ts, 40 State St. KIMBALL, YCOTT & BENNETT, 8 State Street. FLINT, PEARBODY & CO., FOGG, BROTHERS & BATES, SPENCER, VILA & CO., 13 Congress Street, JOHN E. M. GILLEY, DUKE, BLACK & SAYLES, 102 State Street, J. H. PERKINS, 22 City Exchange, B. W. GILBERT, 18 State St., ELIOT NATIONAL BANK, GILBERT, ATTWOOD & CO., JAMES MURRAY, HOWE & CO.

All descriptions of Government Securities Bought, Sold, or Exchanged, at our Office, and by Mail and Telegraph, at MARKET RATES.

Accounts of Banks, Bankers, and others received, and favorable arrangements made for desirable accounts.

FIISK & HATCH,
Bankers and Dealers in Government Securities,

and
FINANCIAL AGENTS OF THE C. P. R. CO.

No. 5 Nassau St., NEW YORK
153 Nov 19-78 4t. 12

JUBILEE YEAR.

WATCHMAN AND REFLECTOR.

This great Eight Page Weekly is, with one exception, the

Oldest Religious Family Paper in the World,

And one of the most widely circulated.

IT HAS MORE READING MATTER.

Apart from its advertising, than

ANY OTHER PAPER OF ITS CLASS,

And the quality of its reading may be judged of from its outline for Editing, and from

CONTRIBUTORS AND CORRESPONDENCE.

Both Home and Foreign, including such names as PETER BAYNE of London, DR. DE PRESSENGE of Paris, and other foreign correspondents, DR. HAGUE, STOW, PEARCE, PARK, PHILLIPS, LAMSON, LINCOLN, S. F. SMITH, IDE, TURNBULL, Mrs. HARRIET BEECHER STOW, Mrs. H. H. GOODWIN, author of "Madge Sherbrooke," Dr. HOWELL'S FAMILY—this list as a serial the present year in the WATCHMAN. Mrs. JANE DUNBAR CHAPLIN, who commences a serial this month of December, entitled "GEMS OF THE BOG," a story of Scotch-Irish Life, full of readable, truthful incident, &c., &c.

Other Special Contributors and other Special Features to be Announced.

PLEASE MARK THE FOLLOWING POINTS:

LITERARY AND MISCELLANEOUS PAGES furnish reading unexceptionable, high-toned, and attractive for the family circle; thus supplying what has long been needed—a Family Paper, popular in its character, yet of the highest order of merit.

A WEEKLY LETTER from New York by one of the raciest and most thoroughly intelligent of all our newspaper correspondents; also, weekly correspondence from the West and all parts of the land.

AGRICULTURAL DEPARTMENT is very full, and practical, adapted to the every day wants of the Farmer.

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TERMS.—\$3.00 a year in advance. 20 cents additional by carrier. \$1.50 for six months in advance. \$1.00 for four months.

For \$2.00 any person sending his own name, and the name of a NEW SUBSCRIBER, can have 10 copies one year by mail.

THE WATCHMAN AND REFLECTOR enters, in 1898, on its FIFTY-FIRST or JUBILEE year, with an enlargement every way, of the enterprise that has marked its later history—and now invites the cooperation, in its important work, of its many readers and friends. SAMPLE COPIES SENT FREE.

JOHN W. OLIMSTEAD & CO.,
Address
151 Washington St., Boston, Mass.
Dec 10 3t. 16

Gilman's Pulmonary Troches,

ESPECIALLY recommended for clearing the throat and relieving hoarseness. Much valued by Singers and Speakers. At once the best and cheapest. Sold everywhere by Druggists. Only 25 cents per box. May be had in any quantity of

GEO. C. GOODWIN & CO., Boston.
Dec 24 4t. 16

Don't Read This.

Do you want to clear \$1000 this winter without any risk? You can do it selling Brown's Patent Double Cone Ventilating Damper, address G. R. BRIGGS & CO., cor. William and Liberty Sts., New York, or 125 Clark St., Chicago.
Dec 24 4t. 16

WILLIAM B. BRADBURY'S

COLLECTIONS OF CHURCH MUSIC,

FOR

Choirs and Singing-Schools.

THE TEMPLE CHOIR. BY THEODORE F. SEWARD. Assisted by Dr. LOWELL MASON and WILLIAM B. BRADBURY.
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This was the last book in this department upon which Mr. Bradbury was engaged. Its extraordinary sale is evidence that it is the most popular book of its class issued for many years. Already it has reached its *Seventh Thousand*. It is the only book upon which Dr. Mason and Mr. Bradbury were jointly engaged, as authors. It is very full and complete in all its departments, embracing the fullest variety for SINGING SCHOOLS, CHOIRS, and SOCIETIES. It contains a much larger number of Tunes than other new books and is sold at as low a price.

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Dec 31 4t. 44

Lamb Family Knitting Machine,
KNITS HOSIERY of any size, MITTENS, SCARFS, &c., forming each article as by hand. It will earn three dollars where the best Sewing Machine will earn one. See testimonials circular and sample Stocking, (which on other machine can make,) sent on receipt of stamp.
N. CLARK, Agent,
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Dec 1y 317

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By LAWRENCE LANCEWOOD, Esq.
BETTER KNOWN AS "FRANCIS FORRESTER"
OR "REV. HAZEL WISE, D.D.," AUTHOR OF "GIL-
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The story of a girl who by hiding one fault was led to commit many others.

1 vol. 16mo. Price \$1.25.
PETER CLINTON. In Press.

HENRY A. YOUNG & CO.,
(Successors to Graves & Young.)

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Oct 8

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HAVING attained in three years a Circulation of 100,000 copies, extending into every State and Territory, will hereafter be called

THE NATIONAL SUNDAY SCHOOL TEACHER

In character it is thoroughly NATIONAL, UNSECTARIAN, PROGRESSIVE, PRACTICAL.
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COURSE FOR 1880

will be STUDIES IN THE EPISTLES, with the last quarter on THE GOSPEL IN THE OLD TESTAMENT. This is the fourth year. With 1879 the series will begin anew with a greatly improved course on THE LIFE AND WORDS OF JESUS.

This is not a question book system. The fullest assistance is given to the Teacher. Lesson papers (60 cents) are issued as guides to the scholar in studying. But the teacher is always left to adapt it to his own gifts and the peculiar wants of his class.

Terms, Single Copies, \$1.50 per year, in advance. Single number, 10 cents.

ADAMS, BLACKMER & LYON,

PUBLISHERS,
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Nov 8

MERCANTILE SAVINGS INSTITUTION.

THIS, Bank, No. 48 Summer St., Corner of Arch St., is the only Savings Bank in the Commonwealth that pays interest on deposits for all full months they remain in bank. All deposits, with the interest accruing thereon, are guaranteed to the depositor by a guarantee fund of two hundred thousand dollars.

Nov 26

COLTON'S SELECT FLAVORS

OF THE CHOICE FRUITS AND SPICES are attracting a trade from Lovers of Choice Flavors everywhere, for their Delicious Flavor, Strict Purity, and Unrivaled Strength. Those who wish the best, and those who wish to save, will seek them. COLTON'S PURE VANILLA FLAVOR is sought by many who appreciate that this Flavor is in its purity (very unlike the many Vanilla Extracts in market).

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Dealers treble their sales with them.

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Fuller, Finch & Fuller, 22, 24, 26 Market Street, Chicago, Ill.

Jan 2

F. MATHUSHEK, of New York, by simply

changing the direction, the Treble strings of the Piano Forte has obtained about

ONE-THIRD MORE POWER,

with a remarkable purity and sweetness of tone! This improvement is patented, and the Piano is now offered for sale for the first time in Boston, at

MASON & HAMLIN'S BUILDING,

134 Tremont Street. For circulars, terms to Agents, &c., address "Agency Mathushek Piano." For photographs of the four styles and one twenty cents.

Dec 17

MUTUAL LIFE INSURANCE.

THE NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Office in the Company's Building, 20 State Street, Boston.

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April 2

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Feb 8

WATER'S

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Iron Frame, Overstrung Bass and Agraffe Bridge.

Melodians, Parlor, Church and Cabinet Organs, the best Manufactured; Warranted for Six Years.

60 PIANOS, MELODIANS AND ORGANS of six first-class makers, at low prices for Cash, or one-quarter cash and the balance in Monthly or Quarterly installments. Second-hand instruments at great bargains.

Illustrated Catalogues mailed free. Write for it. Also of Six Sunday School Music Books; "Heavenly Chorus," and "New Sunday School Bell," just issued.

Warehouses, 461 Broadway, New York.

HORACE WATERS & CO.

April 9

IMPROVEMENT IN

CABINET ORGANS.

(PATENTED 1863.)

THE

Mason & Hamlin Improved Vox Humana

a new invention, now ready in several styles of the MASON & HAMLIN ORGANS, to which the manufacturers

invite attention, believing that it is likely to prove THE MOST POPULAR IMPROVEMENT EVER MADE IN instruments of this class.

It is now several years since the invention and application to such instruments as the VOX HUMANA, which was first applied by its inventor to the organs of

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underlying its liability to get out of order, they were unwilling to adopt it. From that time continuous experiments for its improvement have been made in the

factory of the Mason & Hamlin Organ Company and

nowhere, which have at last been eminently successful, the result being THE MASON & HAMLIN IMPROVED VOX HUMANA, combining several patents.

In combination with the ATOMATON, BELLOW, WELL, used only in these Organs, it wonderfully increases the capacity and beauty of the work, imparting delicious qualities of tone, and a soft, sweet and exquisite effect; especially adding variety and delicacy of expression, and increasing somewhat its power. The peculiar character of these

Orchestral Instruments are successfully imitated, and altogether, as frequently characterized by organists, "the effect is fascinating." It is simple in construction, free from liability to get out of order, and requires no additional skill for its use, being operated by the ordinary action of the bellows, requiring no separate pedal.

STYLES AND PRICES.

Attention is invited to the new styles of organs and new scale of prices announced this month:

NEW STYLE, No. 21.—FIVE STOP DOUBLER ORGAN, Solid Black Walnut, carved and paneled, new design. Stops Diapason, Viola, Melodia, Flute, Vox Humana. The best organ of its size that can be made. Price \$120.

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STYLE A—FIVE OCTAVES, ONE STOP—TREMBLANT, with one set of Vibrators throughout, and Knee Swell. Carved and paneled Walnut case. Price \$160.

STYLE C—FIVE OCTAVES, FIVE STOP—Viola, Diapason, Melodia, Flute, TREMBLANT, with two sets of Vibrators throughout, and Knee Swell. Carved and paneled Walnut case. Price \$180.

NOTE: OTHER STYLES AT PROPORTIONATE PRICES.

The superiority of the MASON & HAMLIN ORGANS is well established. They are the ACKNOWLEDGED STANDARD OF EXCELLENCE among instruments of the class; were awarded the PARIS EXPOSITION MEDAL, and have been honored with an amount and degree of commendation from the musical profession of this and other countries never given to any other instruments.

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Dec 23

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CASH CAPITAL, \$150,000

First deposit of United States Stocks in the Insurance Department of the State of New York, as Guarantee Fund for Policy Holders, \$125,000.

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The Asbury Life Insurance Company, referring the well known character of its home Board of Directors, as well as of the above Board of Reference, occupying in this respect an unrivaled position, adds the assurance that its distinguishing features shall be ECONOMY, SECURITY, and LIBERALITY.

The Company issues policies in every desirable form, insures clerjymen at greatly reduced rates, grants a bonus, makes all policies absolutely non-forfeitable after two payments, makes its dividends on a new and more equitable plan, annually after two payment grants a loan of one-third of premiums, and imposes no restrictions on travel after first year.

The business of the Company is increasing rapidly from the date of its organization in April last, it has secured assets of \$1,000,000, and its business already exceeds in amount the entire last year's business of some of our oldest Companies.

Active, persevering AGENTS and CANVASSERS WANTED at once in every County and Town. To such, the best inducements and all reasonable facilities will be granted.

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Nov 11

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Sewing and Embroidering Machine.

AGENTS WANTED.—Both Male and Female.—to sell the Improved BOSTON NOTION SEWING AND EMBROIDERING MACHINE, the most perfect and complete machine for the price ever offered for sale. This Machine will stitch, Hem, Fill, Quilt, Cord, Braid, Bind and Embroider in the most superior manner. It makes the "ELASTIC LOCK STITCH," that will not rip or break if every third stitch is cut. It is durable, very simple, and not easy to get out of order. We warrant, and keep in order one year free of cost. Good Agents wanted in every town and county. Address, with stamp,

L. M. MARSH & CO., 210 Washington St., Boston.

P. S.—All kinds of Machines bought, sold, exchanged and repaired.

Dec 17

TEAS! TEAS!

From 25 to 50 Cents per lb.

SAVED!

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OLD JAVA COFFEE roasted and ground, perfectly pure, at 40 cts. per lb., at

C. D. COBB & BROS., 550 and 560 Washington St.

Sept 17

WM. B. D. SIMMONS & CO., No. 190

Charles St., Boston, Mass., build CHURCH ORGANS of all sizes, to order, and generally have on hand small and medium sized new and second-hand organs for sale. For reasons stated in our Circular (also containing Testimonials, &c.) which we will send applicants desiring Organs, we are enabled to offer purchasers ORGANS, guaranteed unsurpassed in every particular, and subject to the judgment of purchasers when completed, on more favorable terms than any other American builders. Prompt attention given to orders for tuning and repairs.

Oct 29

TO THE WORKING CLASS.

I am now prepared to furnish constant employment to all classes at the four homes, for their spare moments. Business new, light and profitable. Fifty cents to \$1 per evening is easily earned, and the boys and girls can nearly as much as men. Great inducements are offered. All who see this notice please send me their address and best business for themselves. If not well satisfied, I will send \$1 to pay for the trouble of writing me. Full particulars sent free. Sample sent by mail for 10 cents. Address

E. C. ALLEN, Augusta, Me.

Dec 11

CATARRH.

DR. DUBOIS' GREAT EUROPEAN

CATARRH REMEDY.

Warranted to cure that loathsome disease.

CATARRH is a disease little understood by physicians; in fact many say there is no cure for it; but hundreds will testify to having been entirely cured by using DR. DUBOIS' CATARRH COMPOUND. Patients will not have to use more than one or two packages before they receive a benefit. Severe cases have been cured.

BY USING ONE PACKAGE.

This Remedy has met with great success in Europe, and has cured thousands of the worst cases.

Catarrh causes Drooping in the Throat, Hawking and Spitting, Sounds in the Head, Weak Eyes, Deafness, Headache, Tightness across the Forehead, Neuralgia, Hoarse-ness, Cough, Bronchitis, Heart Disease, asthma, and finally ending in the great error of mismanagement—CONSUMPTION. Sold by all Druggists. Price 1 per Package.

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DR. H. W. DUBOIS, PROPRIETOR, 73 Friend St., Boston.

Where the remedy may be tested, free of expense.

Send for Circular.

360 PER MONTH and large commissions paid to sell Wonders of the World and three other novelties. Address J. C. TILTON, Pittsburgh, Pa.

Dec 17

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HOLMAN'S NATURE'S GRAND

RESTORATIVE.

HOLMAN'S

CHOLERA ELIXIR.

J. B. HOLMAN, Proprietor,

Methuen, Mass.

M. S. BURR & CO., G. C. GOODWIN & CO., General Agents.

Nov 22

ZION'S HERALD.

COVERT'S PATENT SELF BINDERS

For the above paper sent by mail from this office a receipt of One Dollar. It is a convenient invention for binding the numbers of the HERALD as they are received, thus keeping them on file and from being lost or soiled. The Binder will hold six months numbers minus the advertisements, which are held firmly by brasses which will not break, using an awl to make

he holes in the papers.

Feb 7

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